

THE · CHVRCH · NEWS OF · THE · DIOCESE · OF PENNSYLVANIA

Vol. XIII

Philadelphia, March, 1925

No. 6

In This Number :

A YOUTH MOVEMENT IN THE RIGHT DIRECTION

AN EDITORIAL BY THE BISHOP

MISSIONARIES FROM THIS DIOCESE SERVING UNDER
NATIONAL COUNCIL

A HAPPY LENT — *A Meditation*

BY THE REV. GEORGE C. FOLEY

THE LORD BISHOP OF ST. ALBANS VISIT

DOING A COMMUNITY SERVICE AT MORRISVILLE

THE SUBURBAN MISSIONARY AND HIS PROBLEMS

Activities

Makers of jewelry, goldware, silverware, trophies, medals, bronze memorials;

stationery, personal greeting cards for Christmas and other anniversary days.

Importers of pearls and precious stones of the finer qualities;

of watches, clocks, antique and modern English silver and Sheffield plate;

of table crystal, finest English and French china;

of lamps, leather goods, fans, opera glasses, canes, crops and umbrellas.

Visitors and Correspondence Always Welcome

J. E. CALDWELL & Co.

CHESTNUT STREET BELOW BROAD
PHILADELPHIA

Capital
\$3,000,000

Surplus
\$11,000,000

The Land Title and Trust Company

BROAD STREET
CHESTNUT TO SANSOM
PHILADELPHIA

President
WILLIAM R. NICHOLSON

Vice-President
EDWARD H. BONSALE

Secretary
LOUIS A. DAVIS

Asst. Treasurer
WILLIAM S. JOHNSON

Asst. Secretary
EDWARD K. MERRILL

Asst. Trust Officer
JOHN W. BROCK, Jr.

Real Estate Officer
H. LeROY WEBB

Manager Title Dept.
WILLIAM M. WEST

Vice-Pres.-Treasurer
LEWIS P. GEIGER, Jr.

Trust Officer
CLAUDE A. SIMPLER

Asst. Secretary
WM. J. HAMILTON, Jr.

Asst. Secretary
RAYMOND L. HAYMAN

Asst. Trust Officer
FRANK E. HOLLAND

Title Officer
PEIRCE MECUTCHEN

DIRECTORS

William R. Nicholson
Henry R. Gummey
Samuel S. Sharp
John W. Brock
Ralph H. North

Joseph E. Widener
Edward H. Bonsall
Frederick J. Geiger
William M. Elkins
George D. Widener

Eugene W. Fry
Percival E. Foerderer
George W. Elkins, Jr.
Cyrus H. K. Curtis
Edgar G. Cross

Philadelphia Trust Company

Capital - - - - \$1,000,000

Surplus - - - - 5,000,000

Trust Funds - - - - 203,000,000

DIRECTORS

EDWARD T. STOTESBURY
LEVI L. RUE
W. W. ATTERBURY
SAMUEL M. VAUCLAIN
J. FRANKLIN McFADDEN

THOMAS S. GATES
A. G. ROSENGARTEN
LEDYARD HECKSCHER
BENJAMIN RUSH
ARTHUR H. LEA

J. HOWELL CUMMINGS
HENRY G. BRENGLE
CHARLES DAY
WM. A. LAW
SAMUEL M. CURWEN

OFFICERS

HENRY G. BRENGLE, President

FRANK M. HARDT . . . Vice-President
T. ELLWOOD FRAME . . . Vice-President
NELSON C. DENNEY . . . Vice-Pres. and Trust Officer
J. CALVIN WALLACE . . . Treasurer
HARRY STEWART . . . Real Estate Officer
FRANK O. PEARCE . . . Asst. Treasurer

JAMES J. NEELY . . . Asst. Real Estate Officer
LOUIS BUSCHE . . . Asst. Trust Officer
HENRY L. McCLOY . . . Secretary
A. RAYMOND BISHOP . . . Asst. Treasurer
VINCENT R. TILDEN . . . Asst. Secretary

Capital . . \$1,000,000

INCORPORATED
1871

Guarantee Trust and Safe Deposit Company

316, 318, 320 Chestnut Street

Central Office
1415 Chestnut St.West Phila. Office
9 South Fifty-second St.

Rents Safes

Acts as Executor, Trustee, Administrator,
Guardian

Takes Charge of Real Estate

Loans Money on First Mortgages

Allows Interest on Checking Accounts

Receives for Safe Keeping Valuables
of Every Description

Keeps Wills Without Charge

SAVINGS FUND **4%** INTEREST
10 days notice

DREXEL & COMPANY

Chestnut and Fifth Streets
PHILADELPHIAJ. P. MORGAN & CO., NEW YORK
Wall Street, Corner of BroadMORGAN, GRENFELL & CO., LONDON
22 Old Broad StreetMORGAN, HARJES & CO., PARIS
14 Place VendomeSecurities Bought and Sold on Commission.
Foreign Exchange, Commercial Credits.
Cable Transfers.Circular Letters for Travelers, available
in all parts of the world.

Fire Prevention

By trying to prevent fire you not only help to reduce your premium but assist in saving part of the country's \$500,000,000 fire loss. Ask your agent about it.

**Insurance Company of
North America**
Philadelphia

"The Oldest American Fire and Marine Insurance Company"

The Real Estate Trust Co. OF PHILADELPHIA

Southeast Cor. Broad and Chestnut Streets

*Interest allowed on Deposits subject
to check at sight.*

*Takes charge of real estate, collects
and remits incomes.*

*Loans money on First Mortgage on
improved real estate, and on
Stock Exchange collaterals at
best rates.*

*Acts as Executor, Administrator,
Trustee, Committee, Assignee, etc.*

*Safe Deposit Vaults. Safes \$5.00
per annum and upward.*

GEORGE H. EARLE, Jr., President	EDWARD S. BUCKLEY, Jr., Treasurer
S. F. HOUSTON Vice-President	EDGAR FETHERSTON Asst. Treasurer
JOHN A. MCCARTHY Trust Officer	ROBERT D. CHRISKEY Asst. Sec'y and Asst. Trust Officer
EDW. Y. TOWNSEND Sec'y and Asst. Trust Officer	

CAPITAL \$1,500,000.00 SURPLUS \$3,250,000.00

The Commonwealth Title Insurance and Trust Co.

Chestnut and Twelfth Streets
PHILADELPHIA

PAYS INTEREST ON DAILY BALANCES
INSURES TITLE TO REAL ESTATE
RENTS SAFE DEPOSIT BOXES \$4 TO \$100
TAKES ENTIRE CHARGE OF REAL ESTATE
ACTS AS EXECUTOR, ADMINISTRATOR, GUARDIAN AND
TRUSTEE. WILLS RECEIPTED FOR AND KEPT
WITHOUT CHARGE

SAVINGS FUND DEPARTMENT
CHRISTMAS FUND

4%

JOSHUA R. MORGAN, Pres.

JAMES V. ELLISON, Treas.

INVESTMENTS

Equipment Bonds

Short Term Notes

First Mortgage
Long Term Bonds

BAKER, YOUNG & CO.

JOSEPH W. SWAIN, Jr., Manager

50 Congress Street
Boston, Mass.

Land Title Building
Philadelphia, Pa.

EDWARD B. SMITH & Co

Established 1892

INVESTMENT SECURITIES

CORPORATION FINANCING

INTEREST ON DEPOSITS

SECURITIES BOUGHT AND
SOLD ON COMMISSION

1411 CHESTNUT STREET
PHILADELPHIA

5 NASSAU STREET
NEW YORK



The Wonder-Working ZONE of KELVINATOR

IT is the frigid zone where foods may be kept crisp and fresh for days. It gives meat a luscious mellow taste with that delicious tenderness. It adds to the flavor of all foods.

Everyone can now afford the Kelvinator. Just plug it in a light socket and it works for you. It is a source of satisfaction and a saving ever after

KELVINATOR

Phone, Spruce 4812

228 South 15th Street

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month except June, July, August and September

PRESS OF THE JOHN C. WINSTON CO., PHILA.

Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

VOL. XIII. No. 6

PHILADELPHIA, MARCH, 1925

15 cents a copy
\$1.00 a year

The Bishop's Page

MISSIONARY OFFERINGS

OUR FORMER RECORD

BEFORE the organization of the National Council, the Diocese of Pennsylvania was looked upon as a great Missionary Diocese because of its record for generous gifts. Since the adoption of a Budget with a quota assigned to each Diocese, every year we have fallen so lamentably below the amount expected that many of our people have been discouraged. Judged from the system in vogue years ago, we could derive much comfort from the fact that in 1923 the Diocese gave more than ever before in its history (and more than any other Diocese), and though 1924 has fallen short of 1923, if we include our pledges and gifts for the Japanese Reconstruction Fund, it would greatly surpass any previous record.

Judged by our present system, we do not begin to raise our share of the maintenance budget through our regular offerings and pledges in Parishes and Missions. There is one cheering ray—that each year we are adding to the amount given through these regular channels—the increase for 1924 being almost \$10,000 over that of the previous year.

DESIGNATED OFFERINGS

We feel confident that there will be a material increase in our offerings when we can get individuals and parishes to pledge the support of one or more missionaries in the home and foreign field, and designate offerings for hospitals and for education. It is possible to do that on the maintenance budget so as to apply on the quota. We hope the day is not far distant when such a method will be followed in every parish and mission.

EXPECTATIONS

In view of our inability to meet the quota, the wisdom of the action taken at our last annual Convention (on the recommendation of the Quota Committee) has been justified. The total amount raised in our parishes and missions to apply on the maintenance budget was 97 per cent of the expectations. For this we are truly grateful, and we have no doubt that this method is a decided improvement over the former

assignment of quotas. We hope that it will again be approved by the Convention for the year 1925, and that at the next General Convention a more reasonable budget will be adopted.

PRAYERS FOR MISSIONARIES

Something had to be said about our offerings during 1924, but now let us forget it during Lent and press forward to a better record this year. In preparation for that result, let us daily pray for Missions, and especially for the Missionaries, whom we personally know in the home and foreign field.

THE DEAN OF THE PRO-CATHEDRAL

IT is with pleasure that we announce the acceptance of the Rev. H. St. Clair Hathaway of his appointment as Dean of the Pro-Cathedral. Dean Hathaway will enter upon his duties on Sunday, March 1st.

We are confident that he will have the hearty support of the Cathedral Chapter and of all interested in St. Mary's. In his new position he will also be able to render great assistance to many other activities in the Diocese which will claim his attention.

A "YOUTH MOVEMENT" IN THE RIGHT DIRECTION

I AM glad that our Diocese has taken its place in a Movement which will do much for the future of the Church and the Nation. The organization of our young people of both sexes under Church auspices is still in its infancy. We have as yet no National organization, but the Movement already has accomplished great things and promises greater for the Church and for the young people themselves. I believe it is of vital importance that we welcome this movement and utilize the abundant energies and eager enthusiasm of our young people. As we have depended upon youth to fight the battles of the world, so we must depend upon our youth to carry the banners of the Church. We need them to fight what Dean Hodges called "The Battles of Peace." This is a "Youth Movement" in the best possible direction and I heartily commend it to the laity and the clergy alike.

I have followed the activities of our Diocesan Fellowship and noted with real satisfaction the evidences of a steady and healthy growth. Its aims and ideals of Worship, Study, Service and Fellowship are essentially Christian. I can see a Diocesan consciousness growing without any loss of the right kind of loyalty to the parishes.

Rather will the larger Church consciousness increase devotion to the parish through which they express their devotion to the whole cause of Christ. I rejoice therefore in this opportunity for our own young people to study and apply Christ's teaching to their own problems and to prepare for a wider application in the larger field of the future. The world needs today the realization of the spirit of fellowship; it will be a blessed thing if we can conserve that spirit which is so naturally expressed in the days of youth, and implant in the hearts of our young people a sense of the important contribution they can make to the spread of the fellowship of Christ's religion.

THE LORD BISHOP OF ST. ALBANS

WITHIN the past few months we have had the privilege of entertaining in the "Mother Diocese" of the American Church, two English Bishops, the Lord Bishop of Gloucester and the Lord Bishop of St. Albans. Each of them brought to the Clergy and Laity messages of inspiration and helpfulness which will not be forgotten.

Within the past week we have received many expressions of sincere appreciation of the recent visit of Bishop Furse, and how much our clergy and laymen enjoyed hearing and meeting him.

When we hear such representative leaders from across the sea, we realize more fully that problems the wide world o'er are very similar, and are more impressed with the conviction that if order is to come out of chaos the English speaking race must go forward together and by the application of the principles of the Gospel of the Christ, bring to the world an era of peace.

Confirmation Appointments for March

March 1.—First Sunday in Lent.

A. M.—St. Mary, Ardmore, Bishop Garland.

A. M.—St. Paul Memorial, Philadelphia, Bishop Beecher.

P. M.—Gloria Dei, Philadelphia, Bishop Garland.

P. M.—St. George, West Philadelphia, Bishop Beecher.

Evg.—Holy Communion Chapel, Philadelphia, Bishop Beecher.

March 3.—Tuesday.

Evg.—St. Ambrose, Philadelphia, Bishop Beecher.

March 4.—Wednesday.

Evg.—Prince of Peace, Philadelphia, Bishop Garland.

Evg.—All Saints, Moyamensing, Philadelphia, Bishop Beecher.

March 5.—Thursday.

Evg.—Transfiguration Mission, Philadelphia, Bishop Beecher.

March 6.—Friday.

Evg.—St. Andrew, West Philadelphia, Bishop Garland.

Evg.—Redemption, Philadelphia, Bishop Beecher.

March 8.—Second Sunday in Lent.

A. M.—The Saviour, Philadelphia, Bishop Garland.

A. M.—Holy Apostles, Philadelphia, Bishop Beecher.

Evg.—Mediator, Philadelphia, Bishop Garland.

P. M.—All Saints, Wynnewood, Bishop Beecher.

Evg.—St. Simon Cyrenian, Philadelphia, Bishop Beecher.

March 10.—Tuesday.

Evg.—St. Cyprian, Elmwood, Philadelphia, Bishop Beecher.

March 11.—Wednesday.

Evg.—Atonement, Philadelphia, Bishop Garland.

Evg.—Holy Sacrament, Highland Park, Bishop Beecher.

March 12.—Thursday.

Evg.—St. Titus, Elmwood, Philadelphia, Bishop Beecher.

March 13.—Friday.

Evg.—Holy Comforter, West Philadelphia, Bishop Garland.

Evg.—St. John the Divine, Philadelphia, Bishop Beecher.

March 15.—Third Sunday in Lent.

A. M.—St. Philip, Philadelphia, Bishop Garland.

Evg.—Calvary, West Philadelphia, Bishop Garland.

Evg.—St. Marks, Frankford, Philadelphia, Bishop Beecher.

March 16.—Monday.

Evg.—St. Aidan, Cheltenham, Bishop Beecher.

March 17.—Tuesday.

Evg.—St. Paul, Overbrook, Bishop Beecher.

March 18.—Wednesday.

Evg.—Epiphany, Sherwood, Philadelphia, Bishop Garland.

Evg.—St. Mary Chapel, Philadelphia, Bishop Beecher.

March 19.—Thursday.

Evg.—St. James, Kingsessing, Philadelphia, Bishop Garland.

Evg.—St. Paul, Chester, Bishop Beecher.

March 20.—Friday.

Evg.—St. Mary, Wayne, Bishop Garland.

Evg.—Good Shepherd, Rosemont, Bishop Beecher.

March 22.—Fourth Sunday in Lent.

A. M.—St. Asaph, Bala, Bishop Garland.

A. M.—Incarnation, Philadelphia, Bishop Beecher.

Evg.—St. John, Cynwyd, Bishop Garland.

P. M.—St. Clement, Philadelphia, Bishop Beecher.

Evg.—Covenant, Philadelphia, Bishop Beecher.

March 24.—Tuesday.

Evg.—St. James, Philadelphia, Bishop Beecher.

March 25.—Wednesday.

Evg.—St. Andrew, Manayunk, Bishop Garland.

Evg.—St. Barnabas, Kensington, Philadelphia, Bishop Beecher.

March 26.—Thursday.

Evg.—Our Saviour, Jenkintown, Bishop Beecher.

March 27.—Friday.

Evg.—St. Luke's, Germantown, Philadelphia, Bishop Garland.

Evg.—St. Paul, Ogontz, Bishop Beecher.

March 29.—Fifth Sunday in Lent.

A. M.—St. Stephen, Philadelphia, Bishop Garland.

A. M.—St. Barnabas, Haddington, Philadelphia, Bishop Beecher.

P. M.—St. Luke and Epiphany, Philadelphia, Bishop Garland.

P. M.—Incarnation, Drexel Hill, Bishop Beecher.

Evg.—All Saints, Darby.

March 31.—Tuesday.

Evg.—Trinity, Collingdale, Bishop Beecher.

Schedules of Noonday Lenten Services in Central City District

BROTHERHOOD OF ST. ANDREW

The Garrick Theatre, Chestnut and Juniper Streets, at 12.30 o'clock—Closing 12.55 Precisely

Ash Wednesday, February 25—Rt. Rev. Thos. F. Gailor, D.D., LL.D., President of the National Council.

Thursday, February 26—Rt. Rev. Thos. J. Garland, D.D., LL.D., Bishop of Pennsylvania.

Friday-Saturday, February 27-28—Rt. Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Bethlehem, Pa.; Presiding Bishop of the Church.

Monday-Saturday, March 2-7—Very Rev. Allan Pearson Shatford, St. James the Apostle, Montreal, Can.

Monday-Saturday, March 9-14—Rev. H. P. Almon Abbott, D.D., Grace and St. Peter's, Baltimore, Md.

Monday-Friday, March 16-20—Rt. Rev. Henry I. Mikell, D.D., LL.D., Bishop of Atlanta, Ga.

Saturday, March 21—Rev. Francis W. Kirwan, Rector, St. Stephen's, Wissahickon.

Monday-Saturday, March 23-28—Rt. Rev. Charles Fiske, D.D., LL.D., Bishop of Central New York.

Monday-Friday, March 30-April 3—Rt. Rev. Chas. E. Woodcock, D.D., LL.D., Bishop of Kentucky.

Saturday, April 4—Rev. Nathaniel B. Groton, Rector, St. Thomas, White-marsh.

Monday-Friday, April 6-10—Rt. Rev. Thomas C. Darst, D.D., LL.D., Bishop of East Carolina.

Easter Even, April 11—Rev. John R. Hart, Jr., Chaplain, Chapel of the Transfiguration, University of Pennsylvania.

Seats on ground floor of the Theatre will be specially reserved for men.

SERVICES AT ST. MARK'S

In addition to the Holy Communion for business people on Tuesdays and Saturdays in Lent at 8.30 A. M. at St. Mark's, Locust Street above Sixteenth, each Friday at 5 P. M. there will be sung the Litany in Procession with a sermon by the rector, the Rev. Frank L. Vernon. Each weekday there will be Celebrations at 7 and 7.45 A. M., Matins at 9 A. M., Intercessions at 12.30 P. M. and Evensong at 5 P. M.

A crown Princess of Japan is presenting a sun dial to Miss Riddell's little leper hospital at Kumamoto, in southern Japan, according to *The Witness*. The inscription on the sun dial is, "From the rising of the sun unto the going down thereof, the Lord's name shall be praised."

CHRIST CHURCH

Second Street above Market

February 25, Ash Wednesday—Rev. Louis C. Washburn, S.T.D., Rector.

February 26-27—Rt. Rev. George W. Davenport, D.D., Easton, Md.

February 28—Rev. Alexander J. Kilpatrick, Christ Church.

March 2-3—Rev. William Wilkinson, "Bishop of Wall Street."

March 4-6—Rev. Francis M. Taitt, S.T.D., Chester, Pa.

March 7—Rev. Thomas Hubert-Jones, St. Barnabas, Philadelphia.

March 9-13—Rev. Floyd W. Tomkins, S.T.S., Holy Trinity, Philadelphia.

March 14—Rev. Charles E. Spalding, Kennett Square, Pa.

March 16-18—Rev. Robert Norwood, D.C.L., Overbrook, Philadelphia.

March 19-20—Rev. Percy R. Stockman, Seamen's Church Institute.

March 21—Rev. David L. Sanford, Concord, Pa.

March 23—Rt. Rev. G. A. Beecher, D.D., Western Nebraska.

March 24—Rt. Rev. Thomas J. Garland, D.D., D.C.L., Bishop of Pennsylvania.

March 25—Rt. Rev. G. A. Beecher, D.D., Western Nebraska.

March 26-27—Rev. Henry Mottett, D.D., New York City.

March 28—Rev. Charles F. Scofield, Collegeville, Pa.

March 30-31—Rev. W. A. R. Goodwin, D.D., William & Mary College.

April 1—Rev. W. A. R. Goodwin, D.D., William & Mary College.

April 2-3—President Murray Bartlett, D.D., Hobart College.

April 4—Rev. G. Woodward Lamb, Hatboro, Pa.

April 6—Rev. Benjamin N. Bird, Pa.

April 7—Rev. A. E. Clattenburg, D.D., Cynwyd, Pa.

April 8—Rev. Jacob A. Winterstein, West Chester, Pa.

April 9—Rev. Charles J. Harriman, St. James the Less, Philadelphia.

April 10-11—Rev. Louis C. Washburn, S.T.D., Rector.

April 12—Rt. Rev. Thomas J. Garland, D.D., D.C.L., Bishop of Pennsylvania.

NOON LENTEN SERVICES AT ST. JAMES' CHURCH

In addition to the special Communion services in St. James', Twenty-second and Walnut Street, Wednesdays, Thursdays and Fridays during Lent there will be noon-day services each weekday from 12.25 to 12.50 o'clock.

The present Governors of Texas and Wyoming are Churchwomen.

ST. STEPHEN'S CHURCH

Tenth Street above Chestnut

February 25, Ash Wednesday—Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania.

February 26—Rt. Rev. Ethelbert Talbot, D.D., LL.D., Presiding Bishop.

February 27—Rev. Carl E. Grammer, S.T.D., Rector of St. Stephen's.

February 28—Rev. F. Monroe Crouch, St. Stephen's.

March 2 to 6, inc.—Rev. J. Howard Mellish, D.D., Rector of the Church of the Holy Trinity, Brooklyn, N. Y.

March 7—Rev. H. St. Clair Hathaway, Rector of St. John's Church, Norristown, Pa.

March 9 to 13, inc.—Rev. Murray W. Dewart, Rector of Christ Church, Baltimore, Md.

March 14—Rev. Granville Taylor, Vicar of the Chapel of the Mediator, Philadelphia.

March 16 to 20, inc.—Rev. Percy G. Kammerer, Ph.D., Rector of Trinity Church, Pittsburgh, Pa.

March 21—Rev. A. R. Van Meter, Rector of Calvary Church, Germantown.

March 23 to 27, inc.—Rev. Pierson Merrill, D.D., Pastor of the Brick Presbyterian Church, New York City.

March 28—Rev. A. W. Haughey, Rector of St. Mary's Church, Ardmore, Pa.

March 30 to April 3, inc.—Rt. Rev. Philip Cook, D.D., Bishop of Delaware.

April 4—Rev. James M. Collins, Rector of the Church of the Atonement, Philadelphia.

April 6 to 10, inc.—Rev. Carl E. Grammer, S.T.D., Rector of St. Stephen's.

April 11—Rev. F. M. Crouch, St. Stephen's.

SUNDAY NIGHT LENTEN LECTURES AT ST. CLEMENT'S

On the first four Sunday nights in Lent the Rev. John Mockridge, D.D., rector of St. James' Church, will give a series of lectures or addresses in St. Clement's Church on the subject, "The Faith and the Scriptures." Vespers will be sung and the choir will leave the Sanctuary before Dr. Mockridge speaks. This will bring the beginning of the addresses about 8.30.

Three Mohammedan women were baptized last year in the English Diocese of Trinidad, West Indies, and a Mohammedan resident has lent a building for a school until one can be built. The native priest in charge has 120,000 of his compatriots under his care with only three native catechists, not ordained men, to help him. One of his catechists is 73 years old, but active and untiring.

THE BISHOP APPOINTS DEAN FOR THE PRO-CATHEDRAL

Announcement is made of the appointment by the Bishop of the Rev. H. St. Clair Hathaway to be Dean of the Pro-Cathedral of St. Mary.

Mr. Hathaway, for the past fifteen years rector of St. John's Church, Norristown, has resigned his rectorship, to take effect March 1st, at which time he assumes his duties at the Pro-Cathedral. Mr. Hathaway, who is a native Philadelphian, is a graduate of Kenyon College and the Theological School of Bexley Hall, Gambier, Ohio. He was ordained to the priesthood in 1900 by Bishop W. A. Leonard, of Ohio. His first rectorship was St. Albans, Cleveland, Ohio. From there he went to St. Thomas Church, Brooklyn, as rector. For a short time after that he was Vicar of Epiphany Chapel at Fifteenth and Summer Streets, Philadelphia, going from there to Grace Church, Lockport, N. Y., as rector and then to Christ Church, Bordentown, N. J., as rector. From the latter place he went to St. John's, Norristown. In accepting his new appointment he retires as Secretary of the Convocation of Norristown.

VISITATIONS BY DIOCESAN MISSIONARY

During the past month the Rev. James F. Bullitt, our Diocesan Missionary, took supervision of the Country Centre Mission stations, in consequence of the resignation of the Rev. Samuel B. Booth, who was elected Bishop-Coadjutor of Vermont and whose consecration took place in Burlington, Vermont, on February 17th.

On Sunday, February 1st, February 8th and February 22nd, Mr. Bullitt took services at New Hope and Centre Hill. On Sunday, February 15th, he officiated at Langhorne, Southampton and Feasterville. On the night of Sunday, February 22nd, he had the services at the Church of the Incarnation, Philadelphia, to enable the rector, the Rev. N. V. P. Levis, who is Dean of the North Philadelphia Convocation, to visit one of the missions of the North Philadelphia Convocation.

Announcement has also been made that the Rev. Charles F. Seefield, rector of St. James', Perkiomen, has been placed in charge of Epiphany Mission, Royersford, and will take care of that work in addition to St. James'.

Ten white and ten Negro men students at the University of Chicago have a forum meeting weekly for the discussion of subjects of mutual interest in promoting harmonious race relations. The object of the club is to further the study of America's race problems by college men.

WEEK-DAY CELEBRATIONS OF THE HOLY COMMUNION IN CHURCHES OF THE CENTRAL CITY DISTRICT DURING LENT, 1925

Christ Church, Second above Market Street, **Wednesdays** at 11.30 A. M.

City Mission Chapel, Third below Walnut Street, **Wednesdays** and **Fridays** at 9.00 A. M.

St. Peter's Church, Third and Pine Streets, **Tuesdays** at 11.30 A. M.

St. Stephen's Church, Tenth below Market Street, **Fridays** at 11.30 A. M.

St. Mary's Pro-Cathedral, Broad and South Streets, **Thursdays** at 9.00 A. M.

St. Mark's Church, Locust west of Sixteenth Street, **Mondays** and **Saturdays** at 8.30 A. M.; **Thursdays** at 9.30 A. M.

Holy Trinity Church, Nineteenth and Walnut Streets, **Thursdays** at 11.30 A. M.

St. James' Church, Twenty-second and Walnut Streets, **Wednesdays** at 11.30 A. M.; **Thursdays** at 10.30 A. M.; **Fridays** at 9.00 A. M.

CONGREGATION IS TAKING COURSE IN BIBLE STUDY

Beginning last month and continuing until Sunday, April 5, sermon preaching on Sunday nights has been eliminated in Christ Church, Germantown. In its place the rector, the Rev. Charles Henry Arndt, has inaugurated a course of study in the New Testament under the Rev. Addison A. Ewing, rector of Old Swedes Church and Teacher of Homiletics in the Philadelphia Divinity School.

Doctor Arndt arranged the course in response to numerous requests for answers to religious questions which have disturbed and puzzled churchgoers and non-churchgoers. Doctor Arndt reports evidences of increasing interest in the course and also an increasing attendance at the Sunday night services. A question box has been placed in the church where anyone may deposit a question on any subject covered by the course.

CAMP BONSALL

The Brotherhood of St. Andrew announces that the Bonsall Camp Conference for boys of the Church will be located this year on a new and distinctly better site than its previous location. The old Bonsall site, near Oxford, Pa., is being disposed of and the camp will move two and a half miles further down Big Elk Creek, to a new home with superior facilities. Details of the 1925 camp conference will be announced in the near future. The new site occupies fifty-three acres, mostly wooded, with beautiful scenery and healthful surroundings.

GALILEE MISSION CELEBRATES ITS 28TH ANNIVERSARY

The twenty-eighth anniversary services of the Galilee Mission, 821-823 Vine Street, were held in the Mission chapel Saturday, Sunday and Monday nights, January 31st and February 1st and 2nd.

On Saturday evening, Mr. W. B. Hughes delivered a forceful address on the scope of the work being done, and also introduced the other speakers, Rev. Floyd W. Tomkins, S.T.D., and Rev. Stanley V. Wilcox, both of whom had a message of good cheer for the man who has been bound by the chains of evil, but who has determined to make a new start by God's help. The Choir of the Church of the Resurrection rendered several numbers, the men present joining heartily in the choruses.

On Sunday evening, the speakers were Rev. Louis C. Washburn, S.T.D., Rev. John R. Hart, Jr., and Mr. William A. Lippincott, Jr., who introduced the speakers. The addresses were well received by all the men present, who remained serious and attentive, and the words seemed to sink into their hearts, and the singing was most hearty.

On Monday evening, the principal speaker was Bishop Garland, and Rev. L. N. Caley, D.D., Rev. C. H. Reese, Dr. William H. Jefferys, and Mr. Edward H. Bonsall also delivered addresses. Music was rendered by the Choir of Saint Matthew's Church, consisting of several special numbers as well as the regular hymns in use in the chapel, and was thoroughly enjoyed by all present.

The Bishop likened the work of the Mission to the lesson taught by the prodigal son. "You have many prodigal sons all over the country," he said. "Your converts and reconstructed derelicts come from all walks of life, some of them being sons of our foremost families and not a few college graduates."

A useful community service rendered by St. Clement's Parish, St. Paul, Minn., was to lend its parish house for the annual entertainment given by a city "Sunshine Society" to all the aged people in home and institutions in the city.

New plastering needed by Trinity Church, Hattiesburg, Miss., has been deferred, and \$350 given instead to the work of the whole Church.

Not one union educational institution in all Asia twenty-five years ago. Today there are 12 in Japan, 11 in Korea, 70 in China, 6 in the Philippines, 18 in India, 117 in all.—*Church Missionary Review*.

SEAMEN'S CHURCH INSTITUTE

Announcement was made at the 5th annual meeting of the Board of Managers and Contributors of the Seamen's Church Institute, held on January 19th, by Col. W. P. Barba, Chairman of the Building committee, that the first unit of the new building now under erection would be finished on or about June 1st. Ground for this structure was broken last July. Construction has proceeded very rapidly ever since. There will still be parts of the building unfinished awaiting further funds, but the essential features, including the Chapel of the Redeemer, named after the Chapel of the Old Seamen's Mission, at Front and Queen Streets, and the Auditorium, together with eighty bedrooms will be included in the facilities of the completed portion of the structure.

Officers elected at the annual meeting include the following:

President, Alexander Van Rensselaer; Vice-Presidents, Mrs. John A. Brown, Jr., Mrs. Alexander Van Rensselaer, William P. Barba, W. W. Frazier, Jr., John Gribbel, Alba B. Johnson, John S. Mucklé; Treasurer, C. S. W. Packard; Secretary, S. P. Clark.

Ex-officio Hon. President, Rt. Rev. Thomas J. Garland, D.D., D.C.L.

Hon. Vice-Presidents: *Methodists*—Bishop Joseph F. Berry, Rev. Frank P. Parkin, Rev. J. S. Ladd Thomas. *Baptists*—Rev. Arthur C. Baldwin, Rev. Groves W. Drew. *Protestant Episcopal*—Rev. Louis C. Washburn. *Federation of Churches*—Rev. Floyd W. Tomkins, President; Rev. E. A. E. Palmquist, Secretary. *Lutheran*—Rev. J. Henry Harms, Rev. Edwin Heyl Delk. *Reformed*—Rev. Paul S. Leinbach. *Unitarian*—Rev. Frederick R. Griffin.

Rev. P. R. Stockman, Superintendent and Chaplain; Leonard McMaster, Manager; Rev. O. M. Tressler, Assistant Chaplain.

BOARD OF MANAGERS, TERM EXPIRING DEC. 31, 1927: Henry B. Coxe, Jr., James A. Develin, Jr., John H. W. Ingersoll, Mrs. Alba B. Johnson, Mrs. Sidney W. Keith, Charles M. Lea, C. Townsend Ludington, George McFadden, Hon. J. Willis Martin, Mrs. Paul Dencla Mills, J. Brooks B. Parker, W. Hinkle Smith, Alexander C. Yarnall, Mrs. C. C. Zant-zinger.

REPORT OF YEAR'S WORK

	1923	1924
Lodgings	38,813	50,641
Employment—At Sea	7,093	4,311
Employment—Ashore		333
Religious Services and Meetings	182	204
Total Attendance	5,297	5,049
Attendance—Three Reading Rooms ..	115,034	130,956
Attendance—Entertainments	6,833	5,049
Money Deposited for Safe Keeping	\$24,282.71	\$23,031
Small Loans Repaid	\$1,047.93	\$1,651.87
Hospital Cases	130	85
Clinic Patients (10 months)		202
Burials in Institute Plot ..	3	1

CONFIRMATIONS, JANUARY 21 TO FEBRUARY 15, INCLUSIVE

Jan.	Confirmed
21—Zion	12
23—St. Nathaniel	15
25—Christ, Franklinville ..	21
25—Advocate	49
28—St. Bartholomew (Lehigh Ave.)	19
30—St. John Chrysostom ..	8
Feb.	
1—St. Luke's, Kensing-ton	25
1—St. James the Less	16
1—St. Simeon	21
8—Good Shepherd, Kensington	21
8—All Souls for the Deaf ..	5
11—St. Bartholomew, Wissinoming	12
13—Messiah, Port Richmond	3
15—Emmanuel, Kensington	6
15—St. Sauveur	3
15—St. Matthias	6

Bedside Visits to Seamen in Hospital	1,675	1,638
Relief to Individual Seamen	1,816	4,097
Ships Visited in Port	1,587	1,262
Pieces of Baggage Checked	6,921	7,146
Letters Received for Seamen	2,963	5,775
Books Distributed	3,730	17,183
Magazines Distributed ..	47,596	37,414

The property of the Churchmen's Missionary Association, including the buildings at Front and Queen Streets, which, during the past year, have been transferred to the Seamen's Church Institute, will be offered for public sale on March 4, 1925. The work there has been carried on since 1878, when the present buildings were dedicated by Bishop Stevens. This work having merged with the Seamen's Church Institute, and the facilities provided at Front and Queen Streets being included in the new building of the Institute, there will no longer be occasion to continue the work at Front and Queen Streets.

THE CHURCH CLUB ISSUES NEW MEMBERSHIP BOOK

In a most attractive form the activities of the Church Club covering the seasons from October, 1914, to May, 1924, are presented in the Club's new membership book which has been distributed among its members. It was prepared under the personal direction of Mr. George W. Jacobs, a member of the Board of Governors, and is the first issue of such a book in a period of ten years. It is full of interesting information. It gives promise of being a means of increasing membership in this outstanding and most helpful or-

ganization of laymen. Any lay male member of the Church in this Diocese is eligible to membership.

Copies of the new membership book may be obtained while they last from Mr. William Ives Rutter, Jr., 525 South Forty-first Street, Philadelphia, by any communicant of the Church in the Diocese who may desire to join the Club. Mr. Rutter will also give any further information requested, or any member of the Club in any parish will be glad to present a name for membership. The dues for active membership are only three dollars a year.

1924 LENTEN OFFERING LARGEST EVER REACHED

The Children's Lenten Offering reached the impressive total of \$449,450 according to the latest figures. This is an estimate based upon returns from dioceses and missionary districts throughout the Church and reports very nearly the actual figures. The figures in the following table will show how this missionary interest has spread and how the devotion of our children has grown from year to year.

1878 ...\$	7,070.50	1915 ...\$	186,223.41
1880 ...	16,919.81	1916 ...	193,209.00
1885 ...	19,648.77	1918 ...	196,084.00
1890 ...	42,617.18	1919 ...	243,751.00
1895 ...	67,500.00	1920 ...	250,000.00
1900 ...	97,000.90	1921 ...	288,180.00
1905 ...	121,138.18	1922 ...	288,180.00
1910 ...	144,694.35	1923 ...	390,853.00
1913 ...	175,734.71	1924 ...	449,450.00

Sunday Schools of our Diocese have always headed the list. In 1924 they gave \$65,802. Their goal for this year is \$70,000.

AN "INTERNATIONAL" SERVICE

A most interesting and inspiring service was held in the Church of the Advocate Sunday evening, February 1st, with people of many nations participating. A choir of forty-five men and women, all Russian, from the Russian Church of the Holy Virgin, sang many numbers in the Russian language, their singing of the Russian Litany being especially beautiful.

The rector of the Advocate gave an address on Russian music. Then His Grace, Archbishop Mar Timotheus, Archbishop and Regent of the Assyrians, spoke most eloquently of the condition of his people in Mesopotamia. Attending him was a deacon from his diocese in India. At the end of the service the Archbishop pronounced the benediction in Aramaic, the language used by our Lord.

The church, one of the largest in Philadelphia, was crowded.

The Church News

Official publication of the Protestant Episcopal Church
in the Diocese of Pennsylvania

Editor-in-Chief.....THE REV. GEORGE COPELAND
Managing Editor.....MR. SAMUEL H. WARNOCK
Business Manager.....MR. CHARLES H. CLARKE

EDITORIAL OFFICE—Church House of the Diocese of Pennsylvania, 202 S. 19th
Street, Philadelphia

BUSINESS OFFICE—1016 Arch Street, Philadelphia

Address all editorial correspondence to the Church House, 202 S. 19th Street
Address all subscription and business correspondence to "The Church News,"
1016 Arch Street

TERMS: { Single Numbers.....15 cents
Annual Subscriptions (by mail).....\$1.00
25 or more copies to one address.....Each, 50c. a year
Advertising rates on application to the Business Manager

PRESS OF THE JOHN C. WINSTON CO., PHILADELPHIA

A MISSIONARY SUGGESTION

In this issue is published a list of the Missionaries under the National Council who have gone from the parishes and institutions of this Diocese. In many places it has been found that contributions are given more gladly for the work of those with whom the contributors have some association, than simply to the general Missionary work of the Church. We would therefore suggest to our clergy that if they would ask their congregations to contribute toward the support of some individual Missionary or of the particular work with which he is connected, it might make the raising of their quota easier. Some of our parishes are already doing this, and have found it helpful. Either Mr. John W. Wood at the Church Missions House in New York or our Diocesan Missionary can give further information as to the salaries and other work, gifts to which are counted on the Diocesan and parish quotas.

SLOGANS

There can be no doubt of the value of slogans. The human mind is so constituted that this sort of appeal receives most instant and emphatic response. And it is a perfectly legitimate method even for Churches, no matter if the modern literary Torquemadas and Dukes of Alva in the shape of magazine writers do stretch the clergy on the rack of ridicule for using it.

On the desk of THE CHURCH NEWS is a newspaper clipping which indicates how widespread such advertising is becoming. It reads in part as follows:

"A number of Philadelphia Churches have adopted slogans which they are using liberally in their advertising to express their individuality and sell Christianity. Among these slogans are 'The Heart-warming Church,' 'The Church Where You Are a Stranger Only Once,' 'The Church with the Lighted Tower,' etc."

In denominations which number their Churches or call them after streets, no doubt pastors often feel the need of some more appealing names than those which their ancestors have inflicted on them. We don't blame the Forty-Seventh Union Gospel Church for re-baptizing itself with a slogan, but why should it

want to be known as "The Church with the Soft Seats: Why sit on a hard one?" or as "The Church with the Three Front Doors"? Or why should its Bug Street rival, who had 974 men present in its Bible Class last Sunday, try to attract more by calling itself "The Church with the Most Beautiful Choir in America"? The unblushing boastfulness of some Church slogans savors more of the spirit of Goliath of Gath who was "brass" all over than of Him who said, "Blessed are the meek, for they shall inherit the earth." The average advertiser, sacred as well as secular, evidently doesn't believe the latter half of that beatitude. Since slogans are often so helpful, we wonder why more Churches do not adopt some of the striking Biblical appeals instead of slavishly imitating Mr. Babbit, Spearmint, Violet Talc and Lucky Strike.

And on our knees we humbly beg laymen, especially newspapermen, not to ask the clergy to "sell" Christianity. Even at the risk of being called "slow," we do not like that word with all its associations to be used to describe the presentation of the Gospel to the world.

LET ALL THE PEOPLE PRAISE HIM

There is a magic in music that no other art can match. And though we do not appreciate Chinese productions, we can well believe Confucius when he says he was so ravished by the ancient music of Shun that for three months he didn't know the taste of flesh.

It is the heavenly art. According to St. John, praise is the highest act of worship in heaven. How wise the early Christians were to give it so large a place in their life and worship. They were the singing people. Even in prison, with their feet in the stocks, "at midnight Paul and Silas sang praises unto the Lord, and the other prisoners heard them." We fear the others may not have enjoyed it at that hour of the night, but the Apostles couldn't help singing; for "The true saint is always hilarious."

The ideal in the early Church was congregational singing. "Yea let *all* the people praise thee," was literally obeyed. And so the passionate devotion of the lovers of the Lord found an outlet in songs of praise and adoration. No other argument for congregational singing is needed.

But we have added to their ideal. Today in every Church there are musical parts of the service which we do not permit *all* the people to use in praising God; we reserve them for the choir or the soloist alone. And rightly so, we believe. For song has a two-fold function: it not only provides an outlet for the emotions of the singer, it also arouses or excites emotion in the hearer. And the latter may be done better perhaps by trained singers, possibly better still by a single voice, than by one's own participation in a song.

Whether Church music appeals to the intellect or not, it is certain that it mightily moves the emotions. And even if it is only within the sphere of the feelings

that it operates, it is among the most important factors in religion. Present-day psychology has brought men to a realization of the dominance of the emotional side of their nature. And in the Church services, the wand that wakes these tremendous forces is in the hands of the choirmaster.

For that reason our choirmasters should remember that whatever other ends music may have elsewhere, it should serve these two in the Church: It should arouse emotion, especially by inducing a receptive mood so that the seed of the Gospel may take root. And that function of song a soloist may perform for

a congregation. But music should also provide an outlet for the emotions of the people. That, no choir can do for a congregation. The people must be allowed to do it for themselves in congregational singing. Let *all* the people praise God sometimes,—praise Him in hymns that they like and in tunes that they can sing, even though they are not classically correct music. The singing in our parish churches is weak and sickly, notwithstanding the introduction of the musical edition of the New Hymnal in so many of our pews. God surely misses "his little human praise."

Missionaries Serving Under the National Council Who Have Gone Out from Parishes in this Diocese

List includes also those doing missionary work who have gone out from the Philadelphia Divinity School and the Church Training and Deaconess House in this city

Following is a list of Missionaries under the Department of Missions of the National Council, who have gone from the Diocese of Pennsylvania.

This list was begun by the Rev. Percy R. Stockman and Mrs. Pilsbry, our late Educational Secretary. It has been brought up to date; but should any errors or omissions be discovered, please notify the Rev. James F. Bullitt, Church House, 202 South Nineteenth Street, who will gladly make the corrections.

CHINA—DISTRICT OF ANKING

FROM:

St. Simeon's, Phila. Rev. Amos Goddard; station, St. John's School and St. Mark's Church, Kiukiang.

The Incarnation, Phila. Rev. John Shryock; station, Trinity Church, Anking; supported by Sunday School of the Church of Our Saviour, Jenkintown.

The Good Shepherd, Rosemont. Miss M. R. Ogden (nurse); station, St. James, Hospital, Anking; supported by the United Thank Offering.

St. Stephen's, Phila. Mrs. Richard K. Meade, wife of Dr. Richard K. Meade; station, St. James' Hospital, Anking.

CHINA—DISTRICT OF HANKOW

St. Elisabeth's, Phila. Rev. A. S. Cooper; St. James' Church and Huntington School, Ichang.

St. Paul's, Overbrook. Rev. Edmund L. Souder; Union Normal School, Wuchang; supported by the Good Shepherd, Rosemont.

St. Matthias, Phila. Mr. R. F. Wilner; Business Office Department of Missions, Hankow.

Holy Nativity, Rockledge. Miss Mabel Sibson (nurse); Trinity Parish, Wuchang; supported by the United Thank Offering.

St. Martin-in-the-Field, Phila. Miss Christine Barr (nurse); Church General Hospital, Wuchang.

CHINA—DISTRICT OF SHANGHAI

St. John's, Concord. Rev. Edgar L. Sanford, 2nd, Christ Church, Zangook.

St. John's, Lansdowne. Mr. H. A. Matsinger (teacher); Soochow Academy, Soochow.

Holy Trinity, Phila. Dr. Harold H. Morris (physician); St. Luke's Hospital, Shanghai; supported by Trinity Church, Watertown, N. Y.

St. Mary's, Hamilton Village. Miss Rachel W. Walker; St. Mary's Hall, Shanghai.

St. Mary's, Hamilton Village. Mr. M. Penderell Walker; Council of Advice, Shanghai.

JAPAN—DISTRICT OF KYOTA

All Saints, Moyamensing. Miss Cecilia R. Powell, Fukui; supported by the United Thank Offering.

Epiphany, Sherwood; Holy Trinity, Phila. Miss Jane Welte (teacher); St. Agnes' School, Kyoto.

LIBERIA

Country Centre Mission. Miss Mary MacKenzie; House of Bethany, Cape Mount.

MEXICO

Epiphany, Sherwood. Miss Rebecca Parker; Hooker School, Mexico City.*

CUBA

Holy Trinity, Phila. Miss Sarah W. Ashhurst; All Saints' School, Guanatanamo.

HAITI

Pro-Cathedral, St. Mary's. Rt. Rev. Harry Roberts Carson, D.D.; The Bishop, Port-au-Prince.

THE PHILIPPINE ISLANDS

The Good Shepherd, Rosemont. Miss Effie B. Smith; St. Luke's Hospital, Manila; supported by the Good Shepherd, Rosemont.

PORTO RICO

St. Clement's, Phila. Miss S. R. Davidson; Island of Vieques; supported by the United Thank Offering.

ALASKA

Calvary, Conshohocken. Miss Theresa B. Sands; Fort Yukon (school).

St. Martin's, Oak Lane. Miss Olive Willing; Nenana (school).

EASTERN OREGON

Holy Trinity, Phila. Rt. Rev. William P. Remington, D.D.; The Bishop, Pendleton.

Holy Trinity, Phila. Rev. Sidney W. Creasy; St. Peter's, La Grande.

SOUTH DAKOTA

Our Saviour, Jenkintown. Rev. Robert P. Frazier; Trinity, Winner.

In addition the following have gone from the Philadelphia Divinity School:

CHINA

Rev. Alfred A. Gilman, D.D., President of Boone University, Wuchang; Rev. Lawrence Ridgeley, D.D., Dean of the Theological School, Nanking; Rev. Philip J. Chu, D.D., Church of Our Saviour, Hongkew; Rev. Tsoong M. Tong, St. Paul's, Nanking.

JAPAN

Rt. Rev. Joseph S. Motoda, D.D., Bishop of Tokyo; Rev. Isaac S. Suginver, Ph.D., Director of Rikkyo University, Tokyo; Rev. Peter C. Daito, St. John's, Asakusa, Tokyo; Rev. Kwanichi Matsumoto, St. Timothy's, Sakai; Rev. Philip T. Nakayama, Kanazawa, Kyoto; Rev. Matthew J. Tatsumi, Tsu, Kyoto.

CUBA

Rt. Rev. H. R. Hulse, D.D., The Bishop, Havana.

HAITI

Rev. Charles E. Benedict, Aux Cayes; Rev. George E. Benedict, Aux Cayes;

*Miss Parker is now in the United States regaining her health.

Rev. Pierre E. Jones, Port-au-Prince;
Rev. Edouard G. C. Jones, Port-au-Prince.

UNITED STATES

Rt. Rev. George A. Beecher, D.D., Bishop of Western Nebraska; Rt. Rev. Edward M. Cross, D.D., Bishop of Spokane; Rev. Martin Bellnap Nash, St. John's, Idaho Falls, Idaho; Rev. Charles G. Baird, St. John's, Snohomish, Olympia; Rev. Howard W. Fulweiler, St. Paul's, Brookings, South Dakota; Rev. Edgar F. Siegfriedt, Christ Church, Yankton, South Dakota; Rev. Pomeroy

H. Hartman, St. Peter's, Williston, North Dakota; Rev. Charles A. Bennett, St. Mark's, Cheyenne, Wyoming.

Also the following Deaconesses have gone from the Philadelphia Church Training and Deaconess House:

Miss Julia A. Clark, Ichang, China; Miss Emily Ridgeley, Ichang, China; Miss Gertrude Stewart, Changsa, China; Miss Gertrude A. Sterne, Tanana, Alaska.

While not connected with Missionary Work under the National Council the following are engaged in what is dis-

tinctly missionary work of national interest: Missions to the Deaf.

FROM:

All Souls for the Deaf, Phila. Rev. John H. Pulver, Diocese of Washington.

The Philadelphia Divinity School. Rev. James M. Koehler, General Missionary; Rev. John W. Whildin, General Missionary in Southern Dioceses; Rev. Franklin C. Smielen, General Missionary in Pennsylvania Dioceses.

CORRESPONDENCE

DEAR MR. EDITOR:

May I submit the following facts for the information of the Reverend Rectors and Accounting Wardens of the Parishes.

The Diocese of Pennsylvania is a unit in the Protestant Episcopal Church in the United States of America.

The individual Parishes and Missions are units in the Church in the Diocese of Pennsylvania.

Therefore the Parish Reports are essential parts of the Church at large; the information asked therein is for the good of the Parish, the Diocese and the Church; every item should be filled out, or else the whole Church is weakened.

For example: it is manifestly unfair to Church and Priest and People to leave blank the record of the Organizations, both by naming them and from the financial standpoint; for the Warden to refuse to include their contributions is to minimize the activity of the Parish; he does not certify as to the correctness of the figures; the General Convention requires the Secretary to transmit this information.

So too in the matter of property values, etc.; the Secretary must report the number of Churches, but the radio has not been sufficiently perfected to enable him to visualize every plant and he is not omniscient. He cannot even guess at the number of baptized in the Parish, nor at the holder of title to the property.

This neglect applies also to the return of reports at the appointed date; if you do not like the date, change it—only 20 out of 210 reports were received on time—but the secretary never had any trouble in getting his reports in on time, when he was a rector. Also confirmation returns and assessments. We talk about too much business in some respects, but the real truth is that there is too little realization of their responsibility on the part of very many and the Church is harmed.

Faithfully yours,

RICHARD J. MORRIS,

Secretary of the Convention.

February 13, 1925.

WELL DONE, PRIMARY OF ST. ASAPH'S

St. John's House, Northern Liberties, is equipped with the kind of folding chair that shuts up like a jack knife when the occupant leans forward. This is bad enough where the Church school children are old enough for their feet to touch the floor; but when it comes to the "little tots" the consequences may be imagined. A snap, a sudden disappearance, a giggle, sometimes, too, a wail, are not calculated to promote order and effective teaching. The primary division of St. Asaph's Church school were informed recently of the predicament, and generously contributed a sum which has enabled St. John's to get regular Kindergarten Chairs, of which the St. John's little ones are very proud, and for which they are truly grateful. The good deed of St. Asaph's Primary deserves to be put on record.

AMONG THE STUDENTS

Students at the Chapel of the Transfiguration gave an entertainment and dance Wednesday evening, February 11th, in Weightman Hall, for the benefit of the Campus Community Center, which is run in connection with the Chapel.

The entertainment consisted of a one-act play and special musical and dramatic features. The play was coached by Mrs. L. C. Carter, and the cast included the Rev. John R. Hart, Jr., the chaplain, who was a detective in the show; Hector McDonald, the captain of the crew; Donald Swan, another member of the 'Varsity eight. Ellwood Altmaier, business manager of the *Pennsylvanian*, Victor Sweeney, William McGown and George Kunkel were also in the cast. Miss Sarah Ellis, of the Junior Class, Miss Atha Carter, Secretary to the Dean of Women, Miss Betty Lockwood, Secretary in the Wharton School office, Miss Eleanor Choate, and Miss Margaret Wettlin, of the Freshman Class, had the leading female parts.

Other special features on the program were by Paul Hartensteine, Alex-

ander Harris, Miss Atha Carter, Fred Sonnen, Miss Eleanor Choate, and Mrs. L. C. Carter.

CHURCH SERVICE LEAGUE

There were so many interesting and live matters connected with the Diocese to discuss at the recent annual meeting of the Church Service League that it was divided into two parts by a most delectable supper for arranging which, the thanks of those present are due to the Hospitality Committee of the Woman's Auxiliary.

The plans of the Departments of the Executive Council were represented by the Rev. L. N. Caley speaking for the Department of Missions; the Rev. Wood R. Stewart for the Department of Social Service; the Rev. C. E. Tuke for the Department of Religious Education. Rev. Gilbert E. Pember spoke on the Budget making the dry figures live, and the Rev. P. R. Stockman told of the Budget's division among the Parishes.

Though the Executive Council was so well represented, the women's organizations were not behind in plans for good works. Mrs. W. Horner Smith for the Churchwoman's Club; Miss Margaret Evans for the Church Schools; Miss Lily Cheston for the Church School Service League, and Mrs. Hollingsworth for the United Offering, spoke most vividly.

After the newly-formed Young People's Fellowship had been explained by its President, Mr. Donald H. Williams, and Mr. Reynolds D. Brown had spoken of the functioning of Parish Councils, there was a general discussion of ways and means of educating both those in the pew and those in the pulpit as to the Church's Work.

Bishop Garland is the Honorary Chairman of the League and at the meeting the following officers were elected: Mr. Hutton Kennedy, Chairman; Mr. Joseph Wood Wagner and Mrs. Chas R. Pancoast, Vice-Chairmen; the Rev. John Doyle, Secretary and Treasurer. Mrs. John Markoe, Mrs. George Wharton Pepper and the Rev. Paul Micou were elected to the Executive Committee.

The Lord Bishop of St. Albans Visit to Diocese

One of the outstanding, inspiring and helpful events of the past month in the Diocese was the visit of the Rt. Rev. Michael Bolton Furse, Lord Bishop of the ancient and hallowed St. Albans, England.

From Saturday, February 7th, until the following Monday night the distinguished English Bishop and Mrs. Furse were the guests of Bishop and Mrs. Garland at the Bishop's House. On Sunday morning Bishop Furse preached to a large congregation at the Church of the Redeemer, Bryn Mawr, and that night he preached to a congregation that filled to overflowing the commodious Chapel of the Mediator in West Philadelphia.

On Monday the Lord Bishop was the guest of Bishop Garland and the clergy at a luncheon given in his honor in the Church House at which he made a stirring appeal to the clergy for their best leadership in applying our Lord's methods of ministering to what he described as a "diluted form of Christianity."

Other guests included Bishop Beecher, of Western Nebraska; Bishop Cook, of Delaware; Bishop Rowe, of Alaska, and the Rev. Guy Emery Shipler, editor of *The Churchman*. That same afternoon Bishop and Mrs. Garland gave a small tea at the Bishop's House to meet the Lord Bishop and Mrs. Furse.

In presenting the distinguished visitor at the clergy luncheon Bishop Garland said it was noteworthy that Bishop Furse was the first Bishop of the Church of England to be consecrated outside of England. He was consecrated in St. Albans Church, South Africa, as Bishop of Pretoria, after serving eight years as Archdeacon of Johannesburg, South Africa. In 1920 he was translated to the See of St. Albans, England.

The Lord Bishop, who is one of the physical giants of the Church of England, measures more than six feet four inches and weighs upwards of 280 pounds. He came to this country to take part in the Foreign Missionary Conference. It was his first visit to America in twenty-five years.

In his address to the clergy at the luncheon the Lord Bishop briefly described conditions in the Church of England. Disclaiming any intention of giving "impressions" of America or of conditions in this country he drew a picture of conditions as they appeared to him on his return to England after spending seventeen years in South Africa.

"I heard a speaker at the Washington Conference say something that struck me," he told the clergy. "Of course, somebody told me it wasn't an original



THE RT. REV. MICHAEL BOLTON FURSE

remark, but I am going to let you have it. This man said, 'Our Western civilization is so thoroughly inoculated with a mild form of Christianity that it is now thoroughly immune from the real disease.' Now I don't know how true that is here, but it does seem to me as I observe conditions that we have got to do something to try and effect a change.

"If you in America have such a diffused and diluted Christianity as I have observed elsewhere tell me how is Christianity going to make an impact on the world. We've got to put more of a bite or—what is it you Americans call it? Oh, yes, a punch. That's it. We've got to put more of a punch in it.

"One thing needful is that all of us get back to our Lord's own method. There are sick souls all around us. We turn them over to the doctors now. Our Lord got his crowd in. He picked out the key men. He didn't take the first anemic young man or woman who came along. He selected. He trained those He selected. He trained them to get Power through Prayer. He trained them for Service. He trained them for Fellowship one with another."

With touches of sprightly humor the speaker then described a modern Church service in which the organist and choir largely function. "Of course the priest

assists and the people join in the responses now and then. After the congregation is put into a narcotic and soporific condition we preach to them, and we go on and on exhorting to a nebulous, uninstructed crowd.

"People are sick of being told to be good. We need to give more instruction. We need to teach them how to pray. People all around us are wanting to know how to pray. How much is the Church leading in this service; this business of prayer. Sick souls come along. How many of us know anything about the diagnosis of sick souls? I tell you, my brethren of the clergy, we need in the world today more of the application of the methods and spirit of Jesus Christ. That spirit is being blocked today, and by Christians. Prayer is the means by which we make contacts with the great spiritual forces that will save the world."

In his own Diocese the Lord Bishop said he is bringing his clergy together for prayer and meditations and groups of the laity also for the same purposes. In closing, he said he had been much impressed with the efficiency and businesslike organization in the Church, "but," he added, "it may be well in our efficiency and businesslike organization we do not forget the things really worth while."

A Happy Lent

A Meditation

BY THE REV. GEORGE C. FOLEY

Why should such a phrase sound incongruous? We are so used to devoting Lent to the contemplation of sin, that the abject and artificial language of our confessions seems to connote an entirely different idea. It is supposed to be a time to afflict the soul, to emphasize the thought of our unworthiness and deficiency, to put on the symbols of mourning. How can we be happy when we are engaged in such efforts?

Well, we can first of all get a true idea of what sin is. It is grievous enough, without distorting it so as to make it unintelligible. It may at one time have been thought pious to say with Anselm that it were better that the whole material universe should crumble into nothing than that we should commit the slightest sin. Or with Augustin that, as sin is committed against an infinite God, the least demands an infinite punishment; thus exalting the sense of sin at the expense of any rational appreciation of it. But to our minds today these sayings are mere religious extravagances. They are the result of thinking of sin as an "offence." Now every sensitive Christian spirit realizes that sin is offensive to God, in the sense of being wholly antithetic to His nature. But that is not what we mean when we use the word. We are obsessed with the Latin legal notion that sin is disobedience of a statute, something interdicted, forbidden, culpability, exposure to a penalty. How much deeper we go when we see it to be the destruction of a relation, spiritual alienation, separation from the life of God. One word is used more than 500 times in the Bible to describe it, and that word means "missing the goal," deviation from the norm of a child of God. This seems vastly better calculated to reveal to us the "exceeding sinfulness of sin." But we cannot be happy merely with the consciousness of this want of harmony with our heavenly Father; nor ought we to be if this were the only factor in our experience.

We have, however, to deal not only with the fact of sin in our lives, but with God's treatment of it. It has been assumed that His attitude to it must be profoundly hostile—which it is; but that therefore His justice is merely retributive, concerned with punishment. Now it is too often ignored that He has relations to the sinner as well as to the sin, and they cannot be adequately expressed by the same word. So the Bible naturally employs the very human words, love and wrath; and we immediately make these attributes conflicting and mutually exclusive. But God's nature is harmonious; and wrath cannot be contrary to love, it is simply love aroused to the work of healing. Hence the superiority of our Anglo-Saxon word "righteousness" to the Latin "justice." It expresses a holiness so actively hostile to sin that it is determined to get rid of it; which is only another way of saying that God loves the sinner.

It is sometimes thought that we lay undue stress upon the love of God; as though love could not be stern as well as tender. So we feel that we cannot rightly view our sinful state unless we try to feel exactly what the conventional language of piety has hitherto expressed. We have no wish to minimize either the reality or the "conviction" of sin. What we have in mind is the question, whether in this season we are chiefly to remember the past or to forget the things which are behind. Are we to dwell upon sins committed or sins forgiven? Are we to be continually saying, "O wretched man that I am," or "There is therefore now no condemnation"? Surely God knows what sin has involved; and yet His Old Testament gospel is that it is remembered no more (Jer. 31, 34), and His New Testament gospel is, "God in Christ forgave you" (Eph. 4, 32). We may indeed be "miserable sinners"; but, with this two-fold Gospel, we have no right, even in the season of Lent, to be miserable about it.

Obviously, however, one further thing needs to be said. Advent and Lent have been often contrasted as to their calls to the Christian—the one to repentance, and the other to penitence. Etymologically, the two words are the same, though we try to distinguish them. Penitence means sorrow; what is the place of sorrow for sin? Is it to be the continuous accompaniment of the Christian experience? Is it to be cultivated as a Lenten grace, or has the necessity for grieving over our sins been overstressed? The more one knows of the effect of sin in the atrophy of his spiritual nature and in the severing of his sympathies from God, the more sorry he will be for its commission. But surely this is not primary, fundamental, or even specially characteristic. The real challenge to our souls is contained in another word, which has most unhappily been translated "repentance."

The original New Testament word is *Metanoia*, and means a radical change of direction in the life, through a change of purpose and attitude. The emotional suggestion of the Latin word is no part of its significance. And yet one of the best theologians of our day defines repentance as "remorse and sorrow for sin." Compare the scriptural teaching of our Catechism: "Repentance, whereby we *forsake* sin." In fact, repentance has nothing whatever to do with sorrow, as such. Sorrow may lead to it, or result from it, but is not the thing itself, which is moral. It is the original word, not the Latin, with which we have to do. There is no evidence of penitence in the so-called "penitent thief." It was not the remorse of the prodigal, but his going back to his father, which is conspicuous and which was worthwhile. It is infinitely more important that we should forsake sin, than that we should be sorry for it. We waste our time in inflaming our feel-

ings, when we ought to be actively going back to our Father. This does not disparage penitence, it simply keeps it in its place; it puts foremost the necessity of continually turning away from evil and turning towards the "mark" which we have so often missed. Perhaps it may all be summed up in two great sayings

of St. Paul: "God in Christ"—that enables us to live in the atmosphere of forgiveness; "Christ in you"—that summons us to enter into God's thought of sin and His will to get rid of it. These two elements ought to contribute to a happy, because a transforming, Lent.

Doing a Community Service at Morrisville

The Community House at Morrisville, Bucks County, sponsored by the Church in this Diocese as a unique venture in Christian Social Service to an entire community of upwards of 4000 people, has exceeded the most hopeful expectations of those responsible for supervision of that work.

It will be recalled that this project to render a Christian service under Church influences to the whole people of a community the size of Morrisville represented a pioneer work. So far as could be learned it was the first attempt by any Diocese at community service on such a broad and far-reaching scale.

In October, 1923, Bishop Garland laid the cornerstone of the building. On that occasion one of the speakers, a member of the Executive Council of the Diocese, said:

"This is not an experiment. It is a demonstration of faith. An experiment is something in which we hope for success. Our faith in this work tells us that success is certain."

Following the completion of the building, the work as it stands today represents about eight months of practical community service. THE CHURCH NEWS in this issue presents to our church people a review of some of the results of these first eight months.

At the inception and first publication of the project there was in the minds of some people of the town a suspicion and doubtfulness as to the simplicity of the purpose. Until twelve years ago the Episcopal Church had no buildings or evidence of existence in Morrisville, and it was exceedingly difficult for some of the religious public to conceive that back of this infant community project was a Church of sufficient power and generosity to erect a foundation such as was planned for the free use of the community without some ulterior purpose of self aggrandizement. The most ready minded could not quite dismiss the thought that somehow or somewhere was an insidious scheme to put something over that would make the Community House a recruiting station for the Episcopal Church.

Happily this troublesome cloud of apprehension has been completely dispelled, being effectually overcome by the form of management and the actually working out of the same.

It has been made perfectly clear that the ultimate power of control of its use lies in the Executive Council of the Diocese, but it has been made equally clear that such control is reserved for two definite purposes and for these only, viz.: To ensure stability of title and to assure the donors that the building shall always be used for the objects of its establishment—that on the one hand, the interests, amusements, etc., housed therein shall not be vulgarized, and on the other, no less important, that no pietistic element in the vicinity shall ever close the doors of the Community House to any amusements or purposes that represent the normal activities of a reputable community.

The Executive Council of the Diocese having agreed to stand by the first year with financial aid for maintenance while momentum was gathering, has been much pleased to find that the spirit generated by the Council's guarantee was active and not passive in its results. The Community House Committee went forward with zeal and power. Instead of relying on the guarantee the committee decided it was but a promise of aid if needed, and further decided it should not be needed or used.

Such spirit is not always in evidence under guarantees of support and therefore may be noteworthy as manifesting the strong, forward impulses latent in the Morrisville situation and released and made possible through knowledge that the Big Brother was ready with support.

And what has been the result? There has been no call on the Executive Council for maintenance. In the 1925 Diocesan Budget the Budget Committee set aside \$600 for maintenance of the Morrisville work. At a recent meeting of the Executive Council announcement was made that Morrisville would not require the money and it was released for apportionment to other needs.

So we find that the Community House although in active operation less than one year is maintaining itself. In its first seven months its income has been about \$2000, mostly from rental of the auditorium, other organizations contributing about \$300 towards upkeep. Organizations now housed in the building are the Chamber of Commerce,

Home and School League, American Red Cross, American Legion, Boy Scouts, Girl Scouts and the Public Library Association.

Of specially noteworthy attention is the Public Library Association. It is at this time the special joy and pride, the "front window exhibit" as it were, because through the remarkable interest and generosity of the people of this Diocese, the Library Association has been enabled to advance in a few brief months from the hopes and hitherto unfruitful efforts of a score of years to a place well in the forefront of the libraries of the county.

It opened June 25th last. It has on its shelves about 4500 books, of which more than 4000 bear the imprint of the Church Periodical Club of this Diocese and to those whose interest and faithful generosity the community interests supporting the Library Association owe the materialization of the visionary dreams of years.

Men, women and children of Morrisville bless the Church Periodical Club. The Library has had a phenomenal and constantly increasing success. Record of the first six months shows a circulation of upwards of 9000 volumes, about half of which are to juvenile readers.

We might stress most fervently what is perhaps of greater benefit than the material realizations—that is the spirit of unity which is being developed among the people by the influence of the Community House. Many whose lines of association and interest have been hitherto diverse and seldom meeting are brought together in common association, work and social enjoyment, and the community spirit and unity is being realized. The Common Council of Morrisville recently adjourned an overflow meeting to the Assembly Hall of the Community House and continued its session there. The local fire company held its annual meeting in the same room. Trentonians, across the Delaware river from Morrisville, are making use of the Auditorium because of the clean social atmosphere. The Board of Governors has organized a basketball league and operates a motion picture entertainment twice a week.

While the Board of Governors includes six representatives of the Diocese,

the administration of its affairs is practically in the hands of six representatives of local and civic welfare interests. These are the Public School Board, Chamber of Commerce, Home and School League, American Red Cross, American Legion and the Public Library Association.

No one of these six local representatives is a member of the Episcopal Church, yet the influence of the Church is far from being absent, being expressed by one resident representative of the Executive Council of the Diocese and the Rector of the Incarnation.

Confident that the "demonstration of faith" as represented in the Church

Community House at Morrisville is an important contribution to a practical community Christian Social Service THE CHURCH NEWS urges our church people to visit Morrisville any weekday, and see how a community service under Church influence and leadership is being effectually realized.

The Suburban Missionary and His Problems

By THE REV. HENRY DAVIES, B.D., Ph.D.

This is the second and final instalment of the article by Doctor Davies. The first was published in the February issue and dealt with "The Problem of the Missionary's Own Self Adjustment." In the accompanying article he directs his attention to "The Problems of the Mission Church in The Newer Suburbs."—Ed.

I turn now to the second topic, the problems of the Mission Church in these newer suburbs.

Nearly all our suburban missions are struggling for existence; some are poorly equipped; some are competing against more powerful bodies; some are honeycombed by parochialism and party-spirit. Nearly all of them are infected with "the inferiority complex," to use the jargon of psychoanalysis, by which I mean the feeling of depression growing out of the idea that the "mission" is somehow not as important as the "parish" or organized church. This feeling can be traced partly to the traditional conception of the mission, which tended to regard it as a kind of benevolent enterprise dependent on outside "charity."

That this is a misconception of the idea of the mission is obvious. Essentially, the mission is in no respect different from the more active, vigorous, progressive and well-equipped, even the endowed, parish, except in its size. The missionary will find, for instance, as he looks about him, that he is surrounded and hemmed in by other missions and parishes which abut on his territory, and afford him no strategic advantage within his own field. He will also find a deficiency of resources, naturally expressing itself in the aforesaid feeling of inferiority.

The best, perhaps the only, way to overcome this situation is for the Diocese or general Church to make a general survey, geographical, economic, social, as well as spiritual, and report with a view to the re-education of the Church to the policy that it is more important to plant missions at strategic centers than to multiply small enterprises at closely contiguous points. It is, also, only too true that the problem of the

mission is the old problem of the "superfluous" church. Whatever we may think about "birth control," the multiplication of weak churches is not good policy.

The analogy of the State may serve as an argument and illustration of what I mean. The State has, after a comprehensive survey of the area under its jurisdiction, gradually abandoned the policy of planting public schools at every convenient cross-road for the more economical and practical policy of high schools located at strategic centers. The former policy was suited to days when transportation was difficult. Now, that problem has been solved by the school bus, the trolley and the automobile. The result is better education.

Our missionary policy should, in my judgment, follow the State here. Missions should not be planted so near each other or to an organized church or parish that they draw from the same clientele. Moreover, some regard should be paid to interdenominational comity. Strategic centers should be chosen, and a Diocesan bus might even be pressed into the service to carry the people to church, if necessary, until self-support is reached.

The missionary should also be a first-class man, trained for this special job, paid a salary equal to his abilities and opportunities, and furnished with assistants. As it is at present, he can do neither himself nor the mission justice; for it is impossible for one man, however well-intentioned, to be priest, prophet, student, social visitor, organizer, financier, and a host of other things, (not to mention his wife), without breaking his health or his heart, and inducing in him an "inferiority complex," aggravated by economic efficiency.

Another problem of the mission as at present constituted is how to counteract the drifting of our people away from their Church affiliation. This problem is the inevitable result of the shifting of population from the city to the suburb, and the redistribution of Church people consequent thereon. That quite a large number of our communicant members

are lost to the Church in this drifting is beyond question. Where do these drifters go? Often they are absorbed by other religious bodies, or they lapse from Church attendance altogether. To our shame, it has to be said that many of them are not churchmen or women on principle, and suffer no qualms of conscience in deserting the doctrine, discipline and worship of their former allegiance.

If there be a missionary who has not had to face this problem, he is indeed *rara avis*. Many a mission would be strengthened if a stricter use were made of the transfer, which, after all, is the Church's safeguard against the wandering of the sheep from the fold.

Another problem confronting the suburban mission is that of *equipment*. Some of them are plugging along in buildings which are, architecturally, a disgrace. It must, however, be admitted that some of our missions, some of them adequately equipped, are doomed, because the movement of population has deprived them of strategic importance and thus made them "superfluous." Some of them, too, ought never to have been started. This happens in every active and progressive religious movement, but I think that the future will witness fewer of these failures. The remedy is clear. It is the survey. What we might call the strategic point should be seized, subsidized with money, men and baggage, and generously equipped with the necessary equipment as an investment in the Church's influence as a community builder.

One thing seems reasonably certain: missions located within hailing distance of the big city can hardly be expected to attract and hold the wavering crowds, even of our own fold, not to mention others who may be won to our polity and preaching, unless the buildings to which we invite them are as tasteful and convenient as those to which they have been accustomed, or those operated by the other religious bodies.

This leads to another problem of the suburban mission: competition. Some

(Continued on page 204)

Diocese of Pennsylvania

Statement showing contributions credited to each Parish and Mission on the books of the Diocese for the year 1924.

It will be noted the first column classification is "Expectations" which represents the amount reported to the Annual Convention by the Quota Committee after consultation with the Parishes, as reasonable to be counted upon in 1924, to apply to the Maintenance Budget for work of the Church in the Diocese and in the General Church, and second column represents how the "Expectations" were realized by the actual contributions, etc.

*Indicates have met Expectations.

PARISH OR MISSION IN PHILADELPHIA	1924 Expectations	Payments on account Expectations	1924			1924 Summary	
			Forward Work	Specials	Total	Through Accounting Wardens	Other Sources
Advent, Polish.....	\$10.00	.....	.....	.....	.....	.....	.....
Advocate.....	2,000.00	\$1,487.05	\$844.65	\$173.00	\$2,504.70	\$1,437.00	\$1,067.70
*All Saints', Moyamensing.....	2,200.00	2,217.05	7.50	508.50	2,733.05	1,000.00	1,733.05
All Saints', Torresdale.....	2,600.00	2,026.44	207.50	991.98	3,225.92	986.00	2,239.92
All Souls'.....	200.00	30.00	10.00	29.55	69.55	41.05	28.50
Annunciation.....	350.00	25.00	2.00	33.93	60.93	.....	60.93
*Atonement.....	4,900.00	4,921.87	6.00	758.23	5,686.10	2,223.46	3,462.64
*Calvary, Northern Liberties.....	400.00	400.00	41.00	76.32	517.32	195.46	321.86
*Calvary, Germantown.....	8,500.00	8,622.60	372.50	4,060.50	13,055.60	5,571.10	7,484.50
*Christ.....	9,500.00	11,286.24	223.00	5,320.92	16,830.16	10,340.24	6,489.92
*Christ Church Chapel.....	550.00	728.10	36.00	155.87	919.97	633.22	286.75
*Christ Church Hospital Chapel.....	50.00	61.47	.....	84.00	145.47	.....	145.47
*Christ, Franklinville.....	350.00	421.00	10.00	.....	431.00	.....	431.00
*Christ, Germantown.....	4,000.00	4,141.06	39.00	460.21	4,640.27	2,826.95	1,813.32
Covenant.....	1,600.00	1,106.74	50.00	409.14	1,565.88	855.49	710.39
Crucifixion.....	550.00	396.19	14.00	32.74	442.93	303.43	139.50
Emmanuel, Holmesburg.....	500.00	350.62	13.00	88.25	451.87	51.62	400.25
Emmanuel, Kensington.....	75.00	10.00	34.00	36.10	80.10	.....	80.10
Epiphany, Germantown.....	2,700.00	1,669.15	147.08	458.68	2,274.91	1,145.83	1,129.08
Epiphany, Sherwood.....	3,700.00	3,332.43	50.00	113.40	3,495.83	781.39	2,714.44
Gloria Dei.....	2,000.00	1,859.21	13.00	326.00	2,198.21	772.53	1,425.68
*Good Shepherd, Germantown.....	600.00	608.20	32.00	136.00	776.20	317.65	458.55
Good Shepherd, Kensington.....	600.00	509.00	54.00	125.00	688.00	285.00	403.00
Grace, Mt. Airy.....	7,500.00	7,033.80	346.50	1,888.07	9,268.37	6,034.41	3,233.96
Grace, West Philadelphia.....	550.00	443.07	15.00	44.65	502.72	189.60	313.12
Holy Apostles.....	15,000.00	12,112.17	1,082.00	1,138.51	14,332.68	5,457.14	8,875.54
*Holy Comforter.....	250.00	266.97	37.50	81.50	385.97	182.33	203.64
Holy Comforter Memorial.....	1,100.00	906.78	13.50	115.00	1,035.28	350.78	684.50
*Holy Communion.....	1,500.00	1,577.04	4.00	38.78	1,619.82	116.84	1,502.98
*Holy Innocents, Tacony.....	825.00	982.21	.....	45.00	1,027.21	983.67	43.54
Holy Trinity.....	18,000.00	17,433.04	643.50	7,953.71	26,030.25	14,391.93	11,638.32
*Holy Trinity Memorial Chapel.....	1,450.00	1,495.95	5.00	251.05	1,752.00	1,287.09	464.91
*House of Prayer.....	700.00	731.00	40.50	246.58	1,018.08	490.00	528.08
Incarnation.....	1,600.00	1,280.04	62.34	732.22	2,074.60	278.35	1,796.25
*L'Emmanuelo.....	100.00	100.20	1.00	25.00	126.20	.....	126.20
*Mediator.....	4,800.00	6,375.80	21.00	525.97	6,922.77	3,600.40	3,322.37
Merciful Saviour Chapel.....	.....	.....	.....	.....	.....	.....	.....
Messiah, Port Richmond.....	150.00	52.10	.....	32.00	84.10	16.10	68.00
Phillips Brooks Memorial Chapel.....	600.00	400.53	3.50	17.23	421.26	260.76	160.50
*Prince of Peace.....	2,150.00	2,258.50	46.54	341.87	2,646.91	957.33	1,689.58
Pro-Cathedral of St. Mary.....	2,200.00	1,584.65	139.00	239.40	1,963.05	1,515.55	447.50
*Redeemer (Polish).....	10.00	10.00	.....	.....	10.00	.....	10.00
Redeemer (Seamen's Mission).....	10.00	4.43	.....	25.00	29.43	.....	29.43

PARISH OR MISSION	1924						
	1924 Expectations	Payments on account Expectations	Forward Work	Specials	Total	1924 Summary Through Accounting Wardens	Other Sources
Redemption.....	\$1,900.00	\$1,812.66	\$7.50	\$200.00	\$2,020.16	\$988.16	\$1,032.00
Resurrection.....	3,000.00	2,556.50	70.00	1,129.57	3,756.07	2,013.66	1,742.41
*St. Alban's, Olney.....	250.00	324.08	.....	60.00	384.08	350.00	34.08
St. Alban's, Roxborough.....	200.00	143.00	6.00	9.00	158.00	100.00	58.00
*St. Ambrose.....	500.00	1,165.74	5.00	333.18	1,503.92	1,060.84	443.08
*St. Andrew's, Philadelphia.....	200.00	200.00	7.50	606.00	813.50	195.00	618.50
*St. Andrew's, Somerton.....	15.00	23.16	18.00	.....	41.16	23.16	18.00
St. Andrew's, West Philadelphia.....	1,500.00	952.54	36.00	281.20	1,269.74	639.33	630.41
St. Augustine's.....	300.00	283.37	2.00	13.00	298.37	62.85	235.52
St. Barnabas, Germantown.....	400.00	313.25	.....	10.00	323.25	93.25	230.00
*St. Barnabas, Kensington.....	300.00	417.36	.....	53.00	470.36	.....	470.36
St. Barnabas, West Philadelphia.....	1,050.00	898.60	3.00	69.00	970.60	59.60	911.00
St. Bartholomew's.....	200.00	.....	2.00	.....	2.00	.....	2.00
St. Bartholomew's, Wissinoming.....	750.00	260.78	43.00	38.07	341.85	173.86	167.99
St. Clement's.....	6,000.00	2,536.21	158.50	1,881.72	4,576.43	2,261.80	2,314.63
St. Cyprian, Elmwood.....	10.00	5.00	.....	2.00	7.00	.....	7.00
*St. David's, Manayunk.....	1,500.00	1,784.07	51.50	325.00	2,160.57	1,154.77	1,005.80
St. Elizabeth's.....	300.00	243.82	11.00	58.94	313.76	175.32	138.44
*St. Gabriel's, Feltonville.....	600.00	605.02	27.00	1,257.75	1,889.77	453.92	1,435.85
*St. George's, Richmond.....	550.00	551.00	11.00	171.07	733.07	381.04	352.03
St. George's, Venango.....	125.00	111.77	.....	.....	111.77	2.00	109.77
*St. George's, West Philadelphia.....	550.00	673.86	30.50	103.15	807.51	363.45	444.06
St. James', Philadelphia.....	10,000.00	4,632.26	269.50	12,245.35	17,147.11	1,930.61	15,216.50
St. James', Hestonville.....	550.00	525.31	2.13	43.55	570.99	116.01	454.98
St. James', Kingsessing.....	500.00	445.52	24.50	5.00	475.02	50.00	425.02
St. James the Less.....	1,500.00	812.85	4.00	547.30	1,364.15	112.55	1,251.60
St. John Baptist.....	300.00	95.05	32.00	50.52	177.57	.....	177.57
St. John's Chrysostom.....	400.00	316.38	.....	150.00	466.38	253.89	212.49
*St. John the Divine.....	200.00	220.00	.....	5.00	225.00	170.00	55.00
*St. John the Evangelist.....	450.00	504.00	.....	242.00	746.00	.....	746.00
*St. John's Free.....	1,100.00	1,414.53	4.00	830.77	2,249.30	653.11	1,596.19
St. Jude and the Nativity.....	700.00	342.00	29.50	38.85	410.35	25.00	385.35
St. Luke's, Germantown.....	7,000.00	6,056.49	282.42	2,185.77	8,524.68	5,294.18	3,230.50
*St. Luke's, Kensington.....	1,050.00	1,050.00	.....	185.50	1,235.50	400.51	834.99
St. Luke's, Bustleton.....	350.00	162.12	.....	.....	162.12	.....	162.12
St. Luke and the Epiphany.....	5,000.00	3,537.14	202.00	1,724.25	5,463.39	.....	5,463.39
*St. Mark's, Philadelphia (including chapels)....	15,000.00	15,000.00	774.50	14,269.62	30,044.12	12,456.68	17,587.44
St. Mark's, Frankford.....	4,000.00	3,128.18	52.50	877.07	4,057.75	3,277.74	780.01
St. Martin's, Oak Lane.....	1,800.00	1,419.38	80.00	285.64	1,785.02	815.79	969.23
*St. Martin-in-the-Fields.....	35,000.00	35,645.28	901.50	8,015.70	44,562.48	32,289.08	12,273.40
St. Mary's, Hamilton Village.....	2,500.00	2,479.50	263.60	734.35	3,477.45	2,033.50	1,443.95
St. Mary of the Annunciation.....	10.00	.....	.....	3.50	3.50	.....	3.50
*St. Matthew's, Francisville.....	5,300.00	5,302.00	44.27	1,473.05	6,819.32	3,416.98	3,402.34
*St. Matthias.....	1,500.00	1,691.68	74.00	128.05	1,893.73	660.13	1,233.60
St. Michael's, Germantown.....	3,900.00	3,686.93	351.59	1,902.52	5,941.04	2,616.66	3,324.38
St. Michael's and All Angels.....	150.00	115.77	3.00	.....	118.77	.....	118.77
St. Monica's.....	350.00	340.00	13.50	.....	353.50	150.00	203.50
St. Nathanael's.....	1,000.00	898.08	20.00	48.25	966.33	808.45	157.88
St. Paul's, Aramingo.....	1,200.00	1,070.68	35.00	535.50	1,641.18	650.00	991.18
*St. Paul's, Chestnut Hill.....	26,000.00	26,100.17	1,751.74	25,449.19	53,301.10	21,888.83	31,412.27
St. Paul's Memorial.....	2,000.00	1,369.20	20.76	49.50	1,439.46	666.20	773.26
*St. Paul's, Overbrook.....	10,550.00	10,670.00	183.00	1,005.84	11,858.84	8,819.28	3,039.56
*St. Peter's, Philadelphia.....	8,000.00	9,512.20	951.76	6,360.85	16,824.81	6,927.10	9,897.71
St. Peter's, Germantown.....	6,500.00	5,262.71	792.50	2,723.00	8,778.21	3,943.13	4,835.08
St. Philip's, Philadelphia.....	4,500.00	4,215.00	197.81	1,581.24	5,994.05	2,743.02	3,251.03
*St. Sauveur.....	10.00	10.00	.....	1.00	11.00	.....	11.00
St. Simeon's, Philadelphia.....	1,000.00	750.40	9.50	292.06	1,051.96	329.40	722.56
*St. Simon the Cyrenian.....	1,200.00	1,209.29	.....	2.85	1,212.14	307.77	904.37

Other Sources	PARISH OR MISSION	1924 Expectations	Payments on account Expectations	Forward Work	1924		1924 Summary	
					Specials	Total	Through Accounting Wardens	Other Sources
1,032.00	St. Stephen's, Philadelphia.....	\$5,000.00	\$4,513.65	\$73.00	\$2,358.30	\$6,944.95	3,471.85	\$3,473.10
1,742.41	*St. Stephen's, Bridesburg.....	200.00	395.70	3.00	57.00	455.70	344.70	111.00
34.08	*St. Stephen's, Wissahickon.....	600.00	655.19	5.00	30.45	690.64	365.09	325.55
58.00	St. Thomas, Philadelphia.....	150.00	146.00	3.00	3.70	152.70	103.00	49.70
443.08	*St. Timothy, Roxborough.....	1,650.00	1,982.21	30.21	157.08	2,169.50	1,802.95	366.55
618.50	*St. Titus, Elmwood.....	75.00	103.00	3.00	7.43	113.43	35.32	78.11
18.00	*The Saviour, West Philadelphia.....	5,000.00	6,684.96	101.50	2,958.84	9,745.30	1,522.25	8,223.05
630.41	*Transfiguration.....	50.00	50.00	.....	50.00	100.00	.....	100.00
235.52	Transfiguration Mission.....	60.00	31.85	.....	.....	31.85	.....	31.85
230.00	*Trinity, Oxford.....	1,250.00	1,268.75	21.00	513.03	1,802.78	1,071.12	731.66
470.36	*Trinity Chapel, Crescentville.....	400.00	445.00	90.97	.....	535.97	.....	535.97
911.00	Zion, Southwark.....	1,100.00	1,064.45	1.50	32.00	1,097.95	867.46	230.49
2.00								
167.99								
2,314.63	OUTSIDE PHILADELPHIA							
7.00	Ambler, Trinity Memorial.....	400.00	169.70	83.00	111.50	364.20	17.70	346.50
1,005.80	*Andalusia, Redeemer.....	300.00	640.09	13.00	208.00	861.09	.....	861.09
138.44	Ardmore, St. Mary's.....	6,700.00	6,386.34	85.00	2,242.85	8,714.19	5,554.14	3,160.05
1,435.85	*Bala, St. Asaph's.....	6,500.00	6,510.00	375.00	4,197.17	11,082.17	5,326.67	5,755.50
352.03	Bristol, St. James'.....	800.00	699.50	3.75	31.00	734.25	600.00	134.25
109.77	Bryn Mawr, Holy Cross Chapel.....	10.00	.....	.....	.....	.....	.....	.....
444.06	Bryn Mawr, Redeemer.....	10,000.00	8,109.55	410.00	9,381.19	17,900.74	5,962.06	11,938.68
5,216.50	Buckingham, Trinity.....	30.00	21.75	.....	.....	21.75	.....	21.75
454.98	*Center Hill, Trinity.....	25.00	64.40	.....	.....	64.40	13.15	51.25
425.02	*Chadds Ford, St. Luke's.....	25.00	40.00	.....	72.00	112.00	42.00	70.00
1,251.60	Cheltenham, St. Paul's.....	4,000.00	3,644.62	105.50	1,667.92	5,418.04	2,599.32	2,818.72
177.57	Cheltenham, Trinity.....	150.00	73.63	.....	7.80	81.43	.....	81.43
212.49	Chester, St. Luke's.....	200.00	86.57	9.50	14.00	110.07	24.57	85.50
55.00	Chester, St. Mary's Mission.....	150.00	41.84	4.00	13.00	58.84	25.20	33.64
746.00	Chester, St. Paul's.....	5,000.00	4,761.11	94.40	112.96	4,968.47	3,334.63	1,633.84
1,596.19	Clifton Heights, St. Stephen's.....	650.00	594.00	7.00	13.50	614.50	163.85	450.65
385.35	*Coatesville, St. Cyril's.....	10.00	15.00	7.00	5.00	27.00	10.00	17.00
3,230.50	Coatesville, Trinity.....	550.00	470.45	10.50	.....	480.95	.....	480.95
834.99	*Collingdale, Trinity.....	125.00	129.20	9.00	30.00	168.20	.....	168.20
162.12	*Compass, St. John's.....	25.00	66.05	.....	.....	66.05	60.00	6.05
5,463.39	*Concord, St. John's.....	100.00	101.00	23.00	155.22	279.22	.....	279.22
7,587.44	*Conshohocken, Calvary.....	3,800.00	3,972.49	239.00	855.25	5,066.74	2,731.25	2,335.49
780.01	*Cynwyd, St. John's.....	2,000.00	2,195.28	123.00	594.56	2,912.84	903.28	2,009.56
969.23	*Darby, All Saints'.....	550.00	656.26	6.00	55.00	717.26	142.67	574.59
2,273.40	*Dolington, St. Wilfred's.....	15.00	15.00	3.00	3.10	21.10	8.11	12.99
1,443.95	Downingtown, St. James.....	650.00	625.35	5.00	296.88	927.23	405.35	521.88
3.50	Doylestown, St. Paul's.....	300.00	155.61	.....	64.70	220.31	29.51	190.80
3,402.34	*Drexel Hill, Incarnation.....	300.00	354.92	5.00	78.50	438.42	.....	438.42
1,233.60	Eddington, Christ.....	60.00	.....	.....	.....	.....	.....	.....
3,324.38	*Eddystone, St. Luke's.....	25.00	89.32	.....	12.26	101.58	10.00	91.58
118.77	Edgely, St. Paul's Chapel.....	100.00	37.55	.....	.....	37.55	27.55	10.00
203.50	*Essington, St. John the Evangelist.....	175.00	175.00	.....	11.37	186.37	54.38	131.99
157.88	Evansburg, St. James'.....	25.00	22.95	6.00	11.75	40.70	.....	40.70
991.18	Fallsington, All Saints'.....	60.00	31.58	.....	11.25	42.83	.....	42.83
1,412.27	Feasterville, Feasterville Mission.....	25.00	8.50	.....	.....	8.50	.....	8.50
773.26	Gladwyn, St. Joseph's.....	.....	.....	1.00	25.00	26.00	.....	26.00
3,039.56	*Great Valley, St. Peter's.....	10.00	37.00	10.50	40.00	87.50	35.00	52.50
9,897.71	*Gulph Mills, Trinity.....	20.00	23.38	.....	5.00	28.38	.....	28.38
4,835.08	Gwynedd, Messiah.....	2,000.00	1,470.39	163.80	790.50	2,424.69	1,401.39	1,023.30
3,251.03	*Hatboro, Advent.....	300.00	346.05	12.50	15.33	373.88	227.89	145.99
11.00	*Highland Park, Holy Sacrament.....	250.00	255.10	31.00	77.51	363.61	72.51	291.10
722.56	Honey Brook, St. Mark's.....	75.00	12.00	.....	7.50	19.50	.....	19.50
904.37	Hulmeville, Grace.....	100.00	89.25	.....	80.68	169.93	131.98	37.95

PARISH OR MISSION	1924					1924 Summary	
	Expectations	Payments on account Expectations	Forward Work	Specials	Total	Through Accounting Wardens	Other Sources
Ithan, St. Martin's Chapel (See St. Martin's, Radnor)							
Jenkintown, Our Saviour.....	\$5,000.00	\$4,546.76	\$205.60	\$3,325.70	\$8,078.06	\$3,807.68	\$4,270.38
*Kelton, St. John's.....	60.00	60.00	3.00	7.00	70.00	26.36	43.64
*Kennett Square, Advent.....	200.00	225.00	.....	60.00	285.00	.....	285.00
King of Prussia.....	50.00	.....	.....	.....	.....	.....	.....
*Langhorne, St. James'.....	300.00	307.57	1.00	29.35	337.92	220.30	117.62
*Lansdale, Holy Trinity.....	300.00	516.08	6.00	143.25	665.33	483.31	182.02
*Lansdowne, St. John the Evangelist.....	2,100.00	2,105.00	51.50	550.15	2,706.65	1,518.00	1,188.65
*McKinley, St. Andrew's.....	10.00	18.40	.....	.....	18.40	18.40	.....
Marcus Hook, St. Martin's.....	60.00	.....	6.00	4.25	10.25	.....	10.25
*Meadowbrook, Huntingdon Valley Chapel.....	1,000.00	1,085.05	310.50	422.50	1,818.05	992.80	825.25
Media, Christ.....	1,100.00	1,004.76	35.00	112.00	1,151.76	550.00	601.76
Morrisville, Incarnation.....	100.00	43.50	20.00	18.02	81.52	10.32	71.20
Morton, Atonement.....	300.00	163.54	3.70	28.14	195.38	8.00	187.38
*New Hope, St. Philip's Chapel.....	125.00	148.36	4.00	56.90	209.26	148.36	60.90
Newtown, St. Luke's.....	750.00	653.22	15.72	153.10	822.04	567.75	254.29
Norristown, All Saints'.....	900.00	739.49	.....	180.00	919.49	223.40	696.09
*Norristown, St. John's.....	2,000.00	2,097.93	104.00	483.75	2,685.68	1,587.43	1,098.25
*Norwood, St. Stephen's.....	325.00	380.01	.....	.....	380.01	305.01	75.00
*Oaks, St. Paul's.....	300.00	392.74	16.63	56.13	465.50	175.00	290.50
*Oxford, St. Andrew's.....	15.00	26.46	.....	6.00	32.46	.....	32.46
Paoli, Good Samaritan.....	2,500.00	2,291.27	176.00	1,880.05	4,347.32	1,691.47	2,655.85
Parkesburg, Ascension.....	125.00	27.42	.....	66.00	93.42	.....	93.42
Phoenixville, Hungarian Church.....	10.00	7.00	.....	21.63	28.63	.....	28.63
Phoenixville, St. Peter's.....	3,500.00	2,633.35	266.50	1,418.50	4,318.35	1,965.55	2,352.80
Pottstown, Christ.....	1,200.00	959.21	6.00	60.83	1,026.04	659.04	367.00
*Prospect Park, St. James'.....	250.00	353.31	3.00	150.98	507.29	216.84	290.45
*Quakertown, Emmanuel.....	150.00	204.81	3.00	82.38	290.19	173.08	117.11
*Radnor, St. David's.....	3,500.00	3,502.98	147.00	1,521.01	5,170.99	2,817.99	2,353.00
*Radnor, St. Martin's and Ithan.....	3,200.00	3,201.00	60.00	5,875.35	9,136.35	2,810.96	6,325.39
*Ridley Park, Christ.....	1,700.00	1,700.00	52.50	44.11	1,796.61	1,440.42	356.19
Rockdale, Calvary.....	500.00	487.40	51.83	170.67	709.90	99.04	610.86
*Rockledge, Holy Nativity.....	600.00	1,297.85	19.00	37.50	1,354.35	606.12	748.23
*Rosemont, Good Shepherd.....	8,600.00	9,755.91	262.00	5,208.68	15,226.59	7,324.62	7,901.97
*Royersford, Epiphany.....	130.00	205.20	.....	59.55	264.75	171.63	93.12
Southampton, St. Columba's.....	175.00	87.41	1.00	5.81	94.22	87.41	6.81
Springfield Mission.....	.....	.....	.....	16.00	16.00	.....	16.00
*Stonehurst, St. Giles.....	150.00	204.91	31.00	205.50	441.41	101.55	339.86
Swarthmore, Trinity.....	250.00	224.40	14.75	200.74	439.89	338.59	101.30
Upper Merion, Christ.....	900.00	732.97	3.00	118.75	854.72	370.00	484.72
Valley Forge, Washington Memorial Chapel..	500.00	215.90	.....	327.57	543.47	185.13	358.34
*Warwick, St. Mary's.....	30.00	32.00	.....	20.00	52.00	7.00	45.00
*Wayne, St. Mary's Memorial.....	2,600.00	2,806.98	322.82	1,479.40	4,609.20	2,556.16	2,053.04
*Weldon, St. Peter's.....	400.00	496.79	9.00	164.79	670.58	263.48	407.10
*West Chester, Ascension Mission.....	10.00	10.00	.....	6.00	16.00	1.50	14.50
West Chester, Holy Trinity.....	1,250.00	812.96	45.50	524.83	1,383.29	278.10	1,105.19
West Manayunk, St. Andrew's.....	150.00	65.00	2.04	12.60	79.64	.....	79.64
West Whiteland, St. Paul's.....	500.00	204.50	54.00	353.09	611.59	75.00	536.59
*Whitemarsh, St. Thomas.....	5,500.00	5,540.71	199.50	9,333.81	15,074.02	4,141.21	10,932.81
*Willow Grove, St. Anne's.....	150.00	200.64	6.00	14.70	221.34	132.87	88.47
*Wrightstown, Holy Nativity.....	.....	25.00	6.00	.....	31.00	.....	31.00
Wyncote, All Hallow's.....	2,500.00	2,292.78	56.50	464.07	2,813.35	1,562.51	1,250.84
*Wynnewood, All Saints.....	3,000.00	3,115.05	27.00	910.92	4,052.97	2,907.00	1,145.97
*Yardley, St. Andrew's.....	200.00	213.28	14.25	34.11	261.64	152.89	108.75
Miscellaneous.....	.....	4,914.26	1,273.42	53,376.35	59,564.03	4,117.10	55,446.93
Totals.....	\$408,550.00	\$390,984.25	\$18,600.08	\$235,983.75	\$645,568.08	\$277,631.59	\$367,936.49

NOTE.—“Specials” includes actual payments made on account of Japan Reconstruction Fund, Welfare Federation, etc.
Divinity School Campaign Fund not included.

CHURCH PERIODICAL CLUB

The annual meeting of Librarians on January 23rd was opened by Bishop Garland, who spoke commending the work done for Morrisville and the similar work now being done for the children of the Lucas Cottage, Chestnut Hill.

The librarian of the Morrisville Community House attended the meeting to bring in person the thanks of her townspeople to the correspondent and librarians for their help. She told of the children who crowd the library daily, even in weather so stormy that the schools were closed. She was assured that the C. P. C. will continue its interest in Morrisville and send more books from time to time. An invitation to visit the Community House was extended to the correspondent and librarians, and was accepted for the fourth Friday in May.

A request for two additional traveling libraries has been fulfilled by the correspondent. These libraries consist of a set of books used in our Lenten Mission Study Classes, and are passed from one rural parish to another. This makes it possible for all Mission Classes to study the same subjects. Two such libraries sent forth two years ago are still being used.

From February 16th to March 1st the C. P. C. assisted in a book drive

for the American Merchant Marine Library Association.

Anyone wishing to give books or reading matter of any kind should send them to their parish librarian, or, if there is none, to the correspondent and president of the Diocese of Pennsylvania, Mrs. A. F. Kempton, Room 36, Church House, Philadelphia.

Mrs. Kempton will be very glad to welcome visitors in her office on Mondays, Wednesdays, and Fridays from 10 to 12.30 o'clock, where they may learn more of the interest and scope of the work.

CHURCHWOMAN'S CLUB

The Churchwoman's Club, which is becoming a power in the Diocese through its many channels of interest, held its annual Luncheon on Tuesday, February 3rd, which brought together representatives of many parishes in a spirit of enthusiasm and appreciation of the successful effort of the Entertainment Committee.

Miss Sydney Thompson, of New York, of rare ability and charm, presented the subject of "The Church and the Stage, Past and Present." Her beautiful voice, with such intimate knowledge of her subject, made many realize that the early relationship of these two great powers could again be uniform in their opportunity to build

and reinforce character. This Club stands for co-operation and mutual helpfulness.

THE WOMAN'S AID OF GERMANTOWN CONVOCATION

At the annual meeting of the Woman's Aid to the Convention of Germantown, held in Zion Church, Logan, on Tuesday, January 20th, the following officers were elected to serve for the coming year: First Vice-President, Mrs. George Woodward; Second Vice-President, Mrs. Ralph H. North; Treasurer, Mrs. Harry C. Lawson; Recording Secretary, Mrs. A. R. Van Meter; Corresponding Secretary, Mrs. Chas. F. Brinley.

During the year assistance has been given to the Country Centre Mission, Bucks Co.; St. Barnabas', Germantown, and the regular contributions to St. Gabriel's on the Boulevard, beside a donation of \$500.00 raised through the summer by the distribution of fifty-cent coin cards.

The loss by death of one of our past officers, Mrs. James Cheston, is recorded. Mrs. Cheston was of unfailing help to the "Woman's Aid" by her wise council, her intelligent sympathy and the loving giving of herself to the cause of the Convocation, the Diocese and the Church.

Work Among the Foreign Born

3. THE SOIL.

This is the third of a series of articles by Archdeacon White on our Work Among the Foreign Born, particularly in the Diocese of Pennsylvania. The next article will appear in the April issue and will deal with "THE SEED."—ED.

The parable of the Sower, our guide in considering Foreign Born work, deals chiefly with the kinds of soil on which the seed was sown. According to the adaptability of the ground to receive the seed and nourish the growing plant, the abundance or meagreness of the harvest depends.

That which makes advisable and shapes the methods of Foreign Born work is not so much language as racial, social and religious background. How did this stranger grow up, his home life, the traditions of his village, the customs of his people, these are things with which we should be acquainted. Particularly if our purpose is religious fellowship, because religious conviction is deepest, and faith most conservative, and details of our forms of devotion things to which we are most passionately attached.

Foreign is a relative word. We are as foreign to the newcomer as he is to us. We, too, have our faults

and peculiarities and inconsistencies. We must be mutually patient and try to understand, even though we may not be able to agree. Indeed our work is largely one of interpretation. "It will be my duty," said a foreign friend to me, "to learn of you what America is, and tell it to my people, as it will be your task to understand us, and explain to Americans our ideas and needs."

Preliminary therefore to successful work, is at least a little acquaintance with the origin, history and customs of the stranger's home land. It will save us some mistakes. Book learning, however, is of little use without the experience that comes with friendly contact. And the surest way, we shall find, to the stranger's heart is let him tell about himself. Then he will be glad to hear what we have to say for ourselves.

The Young People's Fellowship

Progress!

Ten societies, through their representatives, organized the Young People's Fellowship of the Diocese of Pennsylvania last spring.

Twenty-four societies are now members of the Fellowship.

Organization of the Fellowship stimulated interest in the Young People's Movement to such a degree that six new societies have been organized and admitted as members in the Fellowship.

New societies are now being organized in six parishes.

The spirit of the young people who comprise the Group Council is eager, businesslike and wholesome. They believe they have real work to do for the Church. They feel the need of the Church for themselves and for others.

Clergy in whose parishes these societies exist are delighted with their activities. We present herewith statements from a few of these Clergy.

This one from the Rev. Andrew H. Haughey, rector of St. Mary's, Ardmore:

"Six weeks ago we organized in St. Mary's Parish, a Young People's Fellowship. We are exceedingly pleased at the interest and attendance, and are confident this organization is going to assist considerably in solving many of those difficult problems that have to do with adolescence. We are following quite closely the Manual issued by the National Council."

This one from the Rev. A. R. Van Meter, rector of Calvary Church, Germantown:

"The Young People's Society of Calvary Church, Germantown, is a most valuable asset in the life of the Parish. It is very enthusiastic and is always willing to help any other Parochial Organization. It would be helpful to have such a society in any Parish, it seems to me."

This one from the Rev. F. E. Seymour, rector of St. Philip's, West Philadelphia:

"Our Young People's Society is the nucleus of an active parish in the future. It has kept together the older members of the Church School, and those no longer attending, by giving the social contact and opportunity for interchange of thought. The adult members of the Parish are encouraged by the knowledge of the interest shown by the Young People in the Church. The wide scope of the discussions, the frank expression of thought, the earnest search for truth has been revelatory to me as I 'sit in' the meetings. My mind is kept alert and active to be able to answer the many questions—on any topic—which come to me for final judgment after discussions by the Young People. It is a means of establishing confidence between Rector and Young People."

This is one from the Rev. Charles Jarvis Harriman, rector of the Church of St. James the Less:

"The Young People's Club of St. James the Less is working out well. The members decide and carry out everything for themselves. The rector and other adults advise on request but do not direct. Religion comes first and many and varied activities express and develop fellowship."

GROUP COUNCIL MEETING

The first meeting of the Group Council of the Young People's Fellowship since the First Annual Convention in November, was held in the Church House, on Tuesday evening, February 10th, at 8 o'clock. Thirteen parishes were represented by forty-two delegates.

Rev. C. E. Tuke, who is Chairman of the Council, spoke briefly on the "reasons" for a Fellowship, emphasizing the four-fold purpose for which the Fellowship had been organized—Worship, Service, Study and Fellowship. Throughout the Diocese in the various parishes where young people's organizations exist, sometimes one of these four principles is stressed more than the others, but all organizations seem to be aiming toward the accomplishment of all four, which have been placed before them as

SUGGESTED TOPICS FOR DISCUSSION

1. Lives That Have Inspired Us.
2. The Best Bible Story.
3. The Value of Self-Discipline.
4. What Are the Obligations of a Church Member?
5. The Power of Prayer.

the four principles of an ideal young people's society.

A large portion of the meeting was given over to the exchange of methods by the delegates present. It is through such "consultations" as this that it is hoped the Fellowship will prove most beneficial to all its members. The suggestions given by the delegates at this meeting for the method of conducting

meetings, plans of organization, successful programs and topics for discussion, and the means of financing organizations, were most helpful, and will tend to promote the closer fellowship among the young people which we are all trying to secure. One of the suggestions made, which should be most helpful, was the "exchange of visits" among the different organizations to see at first-hand just how the other organizations conduct their meetings.

The success of the Fellowship Movement in the Diocese was shown by the fact that although the first steps toward organization were taken only last May, twenty-four societies have already become affiliated with the Fellowship and seven parishes are either reviving their former organizations or making plans for the starting of a Young People's society.

HOW TO ORGANIZE

1. Secure a list of all the young people in the Parish.
2. Have the Rector invite them to a meeting.
3. Make every effort through letter writing, telephoning and personal invitation to get a good attendance.
4. Lay before those who come the value of organized activity on their part for the Church and for their own religious life.
5. Explain the Young People's Movement and the plan of organization.
(Write to the Rev. Charles E. Tuke, Chairman of the Diocesan Commission on Young People for Handbook.)
6. Appoint Committee of Organization to report at next meeting.
7. At the next meeting organize and apply to the Diocesan Council for membership in the Young People's Fellowship of the Diocese of Pennsylvania.

OFFICERS OF THE YOUNG PEOPLE'S FELLOWSHIP OF DIOCESE

Rt. Rev. Thomas J. Garland, President *ex-officio*.

Mr. D. H. Williams, President, Fort Washington, Pa.

Mr. Carl Altmaier, First Vice-President, 12 Owen Avenue, Lansdowne, Pa.

Miss Mary J. Moore, Second Vice-President, 2320 St. Alban's Place, Philadelphia.

Miss Clara V. Stackhouse, Secretary, Ambler, Pa.

Mr. Harry Huber, Treasurer, 3409 N. Nineteenth Street, Philadelphia.

DIOCESAN COUNCIL

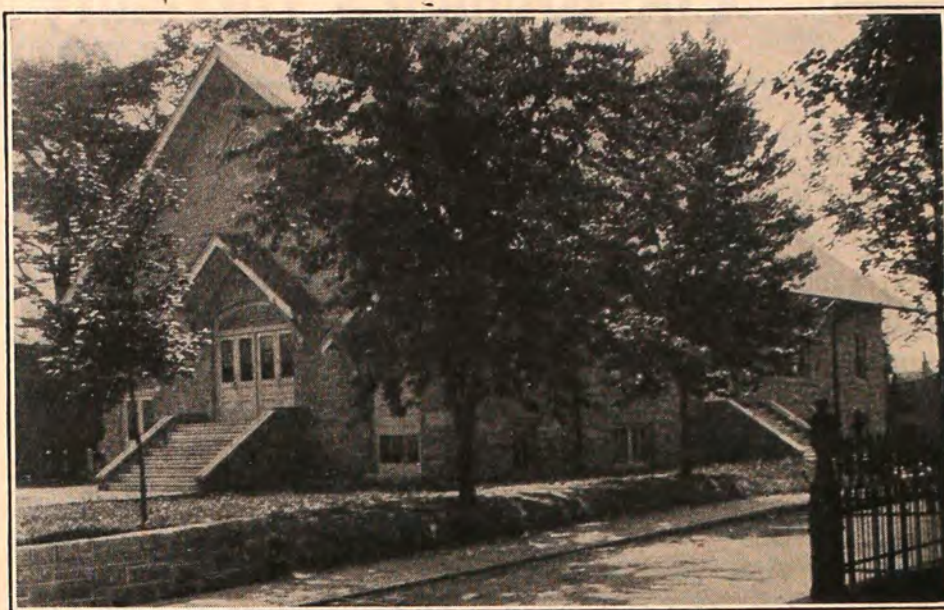
The above officers and the following representing the Department of Religious Education:

Rev. Charles E. Tuke, Chairman, Commission on Young People; Rev. Leslie M. Potter, Rev. F. E. Seymour, Mrs. John S. Eiseman and Miss Matilda Patton.

PARISHES AID PAPER

The Episcopal Church of Brazil has a Church paper which, like many in the States, needs increased support among its own constituency. At the last Council meeting of the Brazilian Church Bishop Kinsolving suggested that each parish or each priest and vestry assume responsibility for a definite number of subscriptions. The Bishop submitted his plan to the "altruistic, fraternal and chivalrous" judgment of the clergy.

Garrett Hall, Holmesburg



Garrett Hall is one of the latest Parish Houses in the Diocese and is planned to local needs. It is a fine building of Holmesburg granite with a spacious auditorium and lower floor.

The entire cost of its erection as well as the purchase of the land upon which it stands was undertaken by Mrs. Mary M. Garrett (after whom the hall is named) and is a most valuable gift to Emmanuel Parish and the Community.

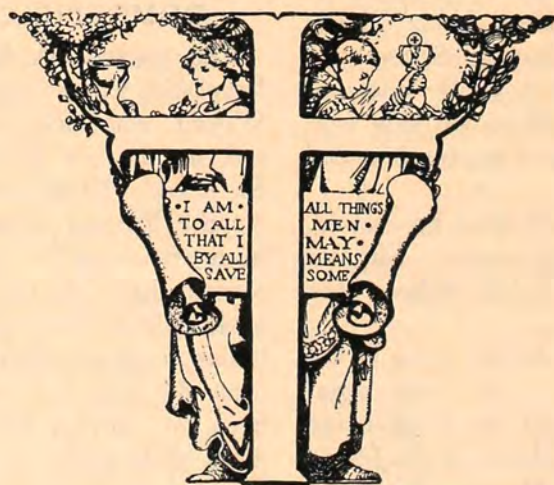
The furnishing of the building was provided by the donations of the Guilds

and Societies of the Church and by individual offerings.

More and more the influence of Garrett Hall is being felt. Church societies find it excellent for their operations, the young people center their activities, and the community have a gathering place for important events.

Every Sunday afternoon the Community Co-Ed Bible Class meet in its auditorium for stereopticon lectures on Bible themes given by the rector, the Rev. Sydney Goodman.

The Philadelphia Protestant Episcopal City Mission



WILLIAM H. JEFFERYS, M.D.
Superintendent

REV. H. CRESSON McHENRY
Gen'l Secretary

The Woman's Auxiliary Department

Edited by CLARA M. BREED

CONTINUANCE

In a recent Church paper there is an excellent and helpful article on "Keeping on, Keeping on," and what better motto could the members of our Auxiliary choose for these weeks of Lent into which we have now entered.

The Church gives us again the many opportunities in our frequent services for gathering strength to support our weak natures against the frequent temptations from within and without that assail us on all sides. Starting with Ash Wednesday when we pray for "New and Contrite Hearts," followed by the "Prayer for Abstinence" and then for "Strength both outwardly and inwardly," may we not, through the weeks to come, cultivate a habit for more prayers, more service every day, so that we may give our very best for the furtherance of the work in the Church?

We must learn the secret of progress, in adjusting the task to the worker, so that free voluntary action comes from each one. Whatever worthy goal we may start for, ninety per cent of our success must depend upon our ability to "Keep on, Keep on." We all start the New Year with good resolutions, and some one

has said that a good resolution is a fine starting point, but as a terminus it has no value, and the many calls of the world in all directions cause many of us to stop by the way or drop out.

Lent comes with its reminders of our weakness and begs us to go forward a day at a time and when we have gained a day to continue. Bishop Hall said that "Every day was a little Life and one whole Life but a day repeated, and when we lose a day we are dangerously prodigal." Let every member of our Auxiliary feel a personal interest in the work before us this year, our Parish and Committee work and all that stands for our very name "Auxiliary."

Next Fall in New Orleans we want to present a United Offering that will really show our thankfulness for the many mercies and benefits that have come to us in these three years past. Let our Special Memorial for Bishop Tuttle be an accomplished fact, and, above all, let us support and uphold those of us who bear the larger responsibility of work at home and abroad.

We must not lay down the work until the job is accomplished and that means "Go on." What has been done can be done and "Keep on Keeping on."

DIOCESAN COMMITTEE

Miss Ormsby, of the Hebrew Christian Synagogue, 517 North Fifty-fourth Street, was the first speaker at the February meeting of the Diocesan Committee. This is our center for Church work among the Jews. Miss Ormsby, who was trained in the School for Deaconesses and is a very good scholar, put the difficulties and the rewards of her work very plainly and with a singular force. She has to work almost single-handed to overcome the dread of the Jews of Christians and the prejudice of the Christians against Jews. She is trying, through the Sunday School and Sewing Classes and a Daily Vacation Bible School, to break down this wall of partition by Christian teaching of good will.

Much of her work is done by visiting, and one family brings another. She has also a successful Bible School for adults.

Deaconess Young, lately from Grace Church, New York, told, with great warmth and humor, of the work going on in the old Parish House of St. John's at Third and Brown Streets. Roumanians and Poles and other Europeans are being Americanized there through their children and are an interesting, but not unhelpful, problem. Just now everything is needed for that parish house

equipment from kitchen ware to a piano. During the last month 2,748 visitors have used the library and rooms. The church is being used by the Roumanian congregation with the Greek Church services.

A gift of \$50.00 to each of the five Committees of The Woman's Auxiliary was given in memory of Mrs. George C. Thomas, and the Diocesan Committee decided to use this to furnish a room in Old St. John's Settlement House.

DOMESTIC COMMITTEE

The speaker at the meeting of the Domestic Committee was Miss Alice Wright, who gave us a very delightful talk on the life among the children at St. Mark's Mission in Nenana, Alaska, on the Tanana River; where she has been stationed for ten years. They at present have thirty children, but hope eventually to have room for fifty in a house costing twenty-five thousand dollars, the logs for which have already been cut. Bishop Rowe insists that each child shall stay five years, and in that time they learn to speak intelligible though broken English. Their religious training is derived from "The Christian Nurture Series" and other religious books, which are used in the states, and their secular education extends

from the first to the eighth grade. The boys are taught carpentry, blacksmithing and the mechanics of gasoline engines. Their food is good, consisting of the native meats, moose, caribou, grouse and ducks, fish and most of our vegetables. Miss Wright said that Bishop Rowe always likes to visit them as their food is so good. Clothing is needed, particularly for children from three to ten years; they wear much the same kind of clothes as do the children here.

The weather in Nenana is delightful, averaging twenty degrees above, rising to eighty-five degrees above in the summer, when the country is beautiful, many flowers blooming everywhere. Nenana is situated on the new government railroad in Alaska and therefore receives mail all the year round. A letter mailed in Chicago is received in Nenana two weeks later, despite the fact that its destination is located in the interior of Alaska.

COLORED COMMITTEE

In southern Florida there are many negroes, much land and little money. At Miami, which is a large and growing city, the colored people have only a wooden building for a church, holding about four hundred; they number eight hundred communicants. That

would seem to compare favorably with our Northern white parishes. The colored people themselves have \$5000 toward a church, and pay a salary of \$1800; they would like a building to seat one thousand. There is also no rectory, and St. Agnes' is indeed worthy of help. St. Peter's, Key West, is another large parish, where alas, a hurricane destroyed their church; there they have 250 communicants, an excellent lot and much building material and could seat 1000 had they the church building.

St. Cyprian's mission at Saint Augustine has raised enough for repairs to the church and a lot for their rectory; they only ask enough money to build it. The lack of a rectory at St. Michael's and All Angels' at Tallahassee has greatly hampered the work, as the state normal school for colored students is located there. St. Paul's School, Lawrenceville, Va., is so well known that in asking for help they are sure to get it; a new dormitory is the greatest need.

The Church Institute for Negroes has just added another school to its list; The Voorhees School, at Denmark, S. C., a plant valued at \$300,000, with an enrollment of 700 students and courses for adults. It was founded in 1894 by Elizabeth Evelyn Wright, a negro woman of humble parentage and a large vision for the future.

INDIANS' HOPE ASSOCIATION

Bishop Burleson addressed us at a special meeting and reported that the gifts to rebuild the chapels destroyed by the tornado in South Dakota last summer now total \$21,000 and that 70 per cent. of the chapels have been rebuilt to date, all of which will be needed. A new model of a church building was made, strong enough to resist South Dakota storms. The old type was loose in the joints with no adequate foundations or anchorage. The new model bolts the edifice down fourteen inches into the foundation with one inch iron bolts. A new idea is also being used for the belfry, which instead of being on the roof will be a sort of tower running up from the foundations and will be a support rather than a load for the roof. The Bishop calls them "accordion" chapels as they have been designed so that they can be lengthened or widened to fit changing conditions. The cyclone was really a blessing in disguise as it has enabled the Bishop to make a new start and some changes that otherwise could not have been made.

Ever since the last days of Bishop Hare the Indians have been praying and saving for a boys' school and their fund now amounts to \$6000. There is about \$9000 on deposit from the sale of some schools Bishop Hare had to close years ago when the Government stopped serv-

SPEAKERS' SCHEDULE

To facilitate advance announcement of appointments for speakers at Auxiliary meetings names must be in the hands of the editor before the 15th of each month preceding the month of publication.

DIOCESAN COMMITTEE, MARCH
4TH, 10.30 A. M.

"How the Diocesan Committee Can Help the Church Service League." Speaker, Mr. Hut-ton Kennedy. "How the Diocesan Committee Can Help the Social Service Work of the Diocese." Speaker, Rev. S. Wood Stewart.

Appointments made at the Auxiliary office in the Church House for Miss Elizabeth Beecher, Secretary of Religious Education of Western Nebraska, during March and received up to the time of going to press, are as follows:

March 2, St. Peter's, Germantown; March 6, Holy Trinity, West Chester; March 10, St. Thomas', Whitmarsh; March 13, Our Saviour, Jenkintown; March 30, St. Philip, West Philadelphia.

ing the Indian children their rations in the schools. With these amounts the Bishop hopes to build the boys' school on the old site of St. Mary's School, but he cannot furnish it or carry it on. It will take about \$10,000 a year to run it. The Bishop is hoping that the school may be opened in the fall of 1926, and he is planning to have farming and carpentering taught as well as the regular scholastic course, St. Mary's site being good farm land. Twenty-five hundred dollars would endow a scholarship.

GERTRUDE BANKS DOUGHERTY.

FOREIGN COMMITTEE

At the January meeting of the Foreign Committee, Bishop Overs, of Liberia, was the speaker. He told of the vast needs of that plucky little Republic and pitifully inadequate governmental resources.

During the Great War, President Wilson asked Liberia to join the Allies. She did. Then she was asked to interne all her German residents, and later to send them to France—this also she did—but as 85 per cent of her mercantile affairs were in the hands of Germans, the action wrecked her financially. After the Armistice, she, in turn, asked the United States to make her a loan of \$5,000,000 to be administered by a group of twenty-two ad-

visers, appointed from Congress. President Harding and Secretary Hughes heartily approved and did their utmost to accomplish this, but the Senate defeated it.

There are no government schools for 450,000 children in the interior, no government hospital in the whole of Liberia. The so-called "doctors," only one or two that are graduates in medicine, number 1 to 150,000 of the inhabitants. He found 600 interior towns where no preacher of the Gospel had ever been. Liberia is the size of Pennsylvania, without roads, without telegraph, in the main without civilization, without God.

In the early days our Missionaries, always few in number, confined their work to the fringe of coast, 300 by 25 miles, and at Cape Mount we have Miss Ridgeley's House of Bethany, a girls' school with fifty boarding pupils, and across the road from it St. Timothy's Hospital, named after our own St. Timothy's Roxborough.

Bishop Overs has now started work in twenty towns in the Hinterland—where teaching as well as preaching is carried on, and there are also dispensaries in eleven places, visited by our nurses at St. Timothy's Hospital.

One native preacher at Pendemai writes the Bishop, "What shall I do? Your Board has sent the appropriations for twenty-five boys and two teachers, but the Chiefs of these tribes bring me 125 boys. They promise rice for them, but how about clothes?" Our missionaries do not insist on extensive wardrobes, but one layer of clothing is considered a mark of difference between savagery and civilization and is found really an aid to self-respect. Our workers feel their greatest opportunity is among these tribes in the Hinterland.

GIRLS' FRIENDLY SOCIETY

For the month of March the Society offers two special privileges.

A Quiet Hour for members and associates and friends of the G. F. S. will be held on Thursday, March 5th, at 8 P. M., in St. Luke's Church, Germantown, at Coulter Street and Germantown Avenue, conducted by the Rev. W. E. Conkling, rector of St. Luke's. In the year 1875 the Society began its life in England, and as one part of this anniversary year the mother Society asks the G. F. S. all over the world to join on March 5th in a day of prayer. 1877 is the Jubilee Year in America.

A Quiet Hour will also be held in St. Stephen's Church, Tenth above Chestnut Streets, Philadelphia, on Tuesday, March 17th, at 8 P. M., conducted by the Rev. B. N. Bird, rector of St. Asaph's Church, Bala.

To both of these services the G. F. S. extends a hearty welcome.

In the Rural Fields of the Diocese

Edited by THE REV. GEORGE N. HOLCOMB

The Rural Missionary

When the late Chas. J. Sniffen, Archdeacon and General Missionary died, worn out by his arduous labors, in that unique and pioneer work which he did as a "Shepherd of the Hills" in Western Massachusetts, Bishop F. F. Johnson hurried from St. Louis in the face of a blizzard, to be present at the funeral. When surprise was expressed that the Bishop had come so far in spite of storm and delay, he replied: "This was the best friend I ever had."

Of his friend the Bishop afterward said: "He busied himself with no armchair theorizing about missionary work. The way to do it was to do it."

His method of missionary work was the method of friendship and neighborliness, the method of the Master. So, when he died, few men were so missed, not only in the Churches and Missions which he founded, but especially in the lonely farmhouses and the scat-

tered dwellings in out-of-the-way places. Many said of him, with the Bishop, "He was the best friend I ever had."

The way to do missionary work is to do it. But probably few city people realize under what difficulties mission work in the country must be done. A few days ago, one of our rural workers in another of our older Dioceses here in the East wrote: "Last Sunday I had to travel forty-five miles in automobile and twenty-six miles with horse and cutter to make services. Yesterday I attended an Auxiliary meeting and it took me three hours to travel twelve miles with a young horse. The snow was at times even with the shafts and the poor horse had to fight his way through drifts with the snow flying so thick that it blinded one. Next Sunday I have about eighty-two miles to go. I traveled about 15,000 miles last year."

THE RURAL WORKERS' FELLOWSHIP

This fellowship was organized by the Episcopal Group of the Rural Pastor's Conference, held at Madison, Wisconsin, June 30th to July 11th of last year. The By-Laws have now been sent to many known to be interested in country work. The purpose of the fellowship is stated to be the following:

1. To promote the interests of the whole ministry of the Church in rural communities.
2. To increase fellowship among those interested in such service.

3. To aid the National Council in its service to the rural field and workers.

Membership is open to all who subscribe to the above purpose. The yearly dues are one dollar.

It is hoped that, as the organization grows, Diocesan Units may be organized to carry the service of the fellowship more effectively to individual rural workers.

The Rev. Dr. Jules L. Prevost, of Pennsylvania, is President, and the Rev. Oscar Meyer, of Oxford, New York, is Secretary and Treasurer.

The following prayer, written by Rev. Theodore S. Willis, has been adopted by the fellowship:

"Blessed Lord Jesus, the Good Shepherd of the Sheep, whose flocks are on a thousand hills, who has put into our hearts the hope of a better country, even heavenly; Grant that we may lift up our eyes and look on the fields, white unto the harvest; Bless all who search for Thy flocks in scattered places, that we may fetch them home to Thee, Who art with the Father and the Holy spirit, ever one God, world without end. Amen."

Here and There in the Diocese

Extensive alterations are being made in the Chancel of Christ Church, Germantown, preparatory to the installation of a new organ to cost \$20,000.

Mr. Franklin McIntyre, of Holy Apostles Parish, was elected Treasurer of the South Philadelphia Convocation at its last meeting to fill the vacancy created by the death of Mr. Morris Earle. The Rev. George H. Toop, rector of Holy Apostles, continues as Dean and the Rev. J. F. Weinman was re-elected Secretary.

The Rev. Charles E. Eder assumed the rectorship of Grace Church, Mt.

Airy, last month in response to the unanimous call of the vestry, succeeding the Rev. Thomas S. Cline, who resigned last September to accept the chair of Pastoral Theology in the General Theological Seminary. Mr. Eder was rector of Christ Church, Ridley Park, from 1918 until he assumed his new charge at Grace Church.

Trinity Church, New York, which has a brief noonday service throughout the year, has added a sermon to the service, various preachers from the city and elsewhere serving a week at a time. The half-hour service is followed by a half-hour organ recital.

Plans made at Calvary Church, Conshohocken, provide for a Junior Choir to assist at Lenten services Tuesday and Thursday afternoons from 4 to 4.45 o'clock, and it is also planned to make the Juniors a permanent organization.

The Rev. J. Wesley Twelves, rector of Epiphany Church, Germantown, recently dedicated a beautiful Processional Cross for use in the Epiphany, the gift of Mrs. Charles Atherton in memory of her father.

Announcement is made that the vestry of the Epiphany, Germantown, is planning a publicity campaign to reach the

many newcomers in that part of the city. An electrically lighted signboard is to be erected in front of the Church facing Lincoln Drive.

The Altar Guild of the Epiphany, Germantown, recently purchased new cassocks and cottas for all members of the choir.

St. John's, Cynwyd, has purchased a piece of ground to the north of the present church property. The purchase was made possible through Mr. Frederick McOwen, rector's warden, and former owner of the ground. A member of the Vestry's Finance Committee gave \$500 towards the purchase price.

The women of St. John's, Cynwyd, at a recent meeting in the home of Herbert J. Tily reorganized the Parish Branch of the Woman's Auxiliary. Officers elected were: Mrs. Fred W. Fleck, President; Mrs. Emily R. Haerther, Vice-President; Mrs. Samuel Dutcher, Treasurer; Mrs. H. L. Boldenweck, Recording Secretary, and Mrs. Charles W. Parkhurst, Corresponding Secretary.

To meet the growth of the community and to be in a position to make provisions for newcomers the question of increasing the size of the present church building by the addition of a nave is being considered by the parishioners of St. John's, Cynwyd. Installation of a central heating plant is also under consideration.

A beautiful Memorial Cross commemorating the life and work of Mr. Henry B. Weed and presented by his family was dedicated on February 9th by the rector and placed in position on the spire of Emmanuel Church, Holmesburg. Mr. Weed was for many years Lay Delegate to the Convention and was Lay Reader and Rector's Warden.

In the January issue of THE CHURCH NEWS there was printed a brief paragraph from one of our contributors in reference to the Mortuary Chapel used by the City Mission at the Philadelphia Municipal Hospital in which appeared the statement: "And is now furnished by the City Mission for the use of all, Hebrews, Roman Catholics and all other communions, including our own."

We have been requested to correct that statement by the following: "The Altar and all its furnishings at the Mortuary Chapel were given by the Altar Guild of the Diocese for the use of the Chaplain from the City Mission and the other religious bodies were permitted to use them by his courtesy. The benches were made at the hospital with wood provided by the City Mission."

The Editor's Book Shelf

Modernism and Orthodoxy. By Reginald Stewart Moxon, D.D. George H. Doran Company.

The Headmaster of Lincoln seems to be interested in but one subject. His first book was *Vincentius of Lerins*, and was devoted to the controversy between Pelagius and Augustin, and the part played therein by the famous "Commonitorium." The second was a valuable study of *The Doctrine of Sin*, as illustrated by the same controversy; in which he made the bold assertion that the semi-Pelagians were the orthodox of the fifth century and that we are now all semi-Pelagians. The present volume deals with the dilemma of our time, and appeals to the famous Canon of Vincent as the only practicable solution of the problem.

Doctor Moxon declares himself an Anglo-Catholic, and naïvely claims that his school of thought is the only one that can combat the present danger. He regards Modernism as "not a re-statement of old truth in terms acceptable to the modern mind, but it connotes an entirely different conception of Christianity." Its view of Christ is quite incompatible with the orthodox one; the latter believes in the Incarnation of God, the former in the divinisation of man. The only test of the truth of this and other fundamental articles of the Christian faith is the ancient test of what is Catholic proposed by Vincent—"that which has been believed everywhere, always, and by all."

But he sees how obviously inapplicable this is as commonly used. Indeed, "Vincent was unaware of how much of what he himself regarded as orthodoxy would have failed to survive his canon." There was a general consensus of the earlier Fathers in favor of the subordination of the Son. If Vincent had known of this, he would have had to include it in his creed, "since it answers to every one of his three tests, being widespread, ancient, and practically unanimous." Therefore the Canon must be interpreted. First of all, antiquity is far superior to either universality or consent. Thus, when nearly the whole Christian world had become Arian, the appeal was from this almost universal error to an earlier conviction uncontaminated with it. Hence the test cannot always be used positively to establish the existence of a particular doctrine; but it may be negatively employed to show that the doctrine is not part of the original belief. That is, it may test the theories which have been superimposed upon the facts. Its intention

therefore is protective, an attempt not to increase but to lessen the burden of dogma, a protest against accretion and rigidity.

Whatever we may think of this interpretation, the author is startlingly modern in his illustration of it. He fully accepts the methods and main results of historical criticism. He concedes the Virgin Birth to be "an inference from our Lord's divinity." He regards St. Luke as "mistaken in inference" in his account of the Ascension, though not as to the fact. Chalcedon exhibited an "utter failure to attain to a real synthesis with its two substances, two natures, and two wills, but not two persons." "It may reasonably be questioned how far its formula represents the mysterious truth"; perhaps "it has no meaning other than a verbal antithesis." Indeed, he saves himself from the suspicion of Modernism only by insisting on the fundamental facts, while disclaiming that our hands are "tied by the definitions of fact."

But the most amusing feature is his charge that Augustin was the Modernist of the fifth century, seeing that the Vincentian Canon was framed to challenge the novelty of Augustin's theories of Predestination and Original Sin. The very theoretical completeness of these speculations was their condemnation. They had "no evangelical basis," although they became the ruling ideas of many subsequent centuries. The historical justification of the Canon is that "it foretold the fall of Augustinism, and that fall has taken place"! Altogether a remarkable book from an Anglo-Catholic.

G. C. F.

Six Marks of a Christian. By Canon Shatford. John C. Winston Co., Philadelphia, 1925. \$1.00.

These plain, straightforward talks on practical Christianity will be welcomed by many who heard them in Lent, 1924. Canon Shatford is well known to Philadelphians and is one of the most popular of the Lenten speakers. The words of Paul to the Galatians (6:17) are chosen as a motto text: "I bear branded on my body the marks of Jesus." The six marks selected for consideration are Loyalty, Courage, Patience, Humility, Freedom, and Generosity, and each is identified as an outstanding mark in the life of Jesus and the life of Paul, and is shown to be an essential mark of every follower of Christ. In plain, easily comprehended language the speak-

er points out the nature and manifestations of each of the six marks and calls attention to the orchestral effect produced by the whole. One or two particularly appropriate incidents are related in each address to enforce its special points. C. H. C.

APPROVED MOTION PICTURES

The Public Morals Committee of the Department of Christian Social Service and Institutions furnishes the following list of approved motion pictures:

JUVENILES: "The Rag Man" (Jackie Coogan).
FAMILY: *"Dorothy Vernon of Haddon Hall" (Mary Pickford); "Happiness"; "He Who Gets Slapped"; "K, the Unknown"; "North of 36"; "Revelation"; "Romola"; "Speeding Luck"; "Stepping Lively"; "The Iron Horse"; "The Magnificent Ambersons"; (Pampered Youth); "The Old Fool"; "The Sea Hawk"; "The Speed Spook"; "The Thief of Bagdad"; "The Turmoil"; "Tongues of Flame" (Thomas Meighan).

ADULTS ONLY: *"Broken Laws"; "Dynamite Smith"; "Find Your Man."
Films marked * are especially recommended.

W. Edgar Keith

OPTICIAN

1911 Walnut Street

Opposite Holy Trinity Church

THE SUBURBAN MISSIONARY AND HIS PROBLEMS

(Continued from page 192)

of the newer suburbs are already over-churched, but, strangely enough, there is far less real competition between the Church and our separated brethren than there is along other social lines. The exasperating element in the situation is this: the missionary, working in a mission suffering from an "inferiority complex," in an over-churched neighborhood, with a drifting population, and with poor equipment, is unfairly and hopelessly handicapped in meeting the competition of his better conditioned neighbors, and he knows that *they know* it, and judge him and the Church he represents accordingly. That is the hard-

est thing to bear in the open fight of truth against falsehood. The missionary's burdens are doubled and trebled by having to wage what is virtually Samson's fight, who slew his foes with nothing but the jaw-bone of an ass.

You cannot blame the suburbanite for aligning himself (or, more frequently, herself) with the more prosperous bodies, whose vision has been broader, whose spirit is more aggressive, backed up as it is by "outside influence," and who have better buildings, better material equipment, than we can offer. He easily sizes up the situation and, unless he has a great deal of God's grace, chooses the line of least resistance, and we lose him and his family, or they give the Church up as a bad job. However ardent our desire to stress fellowship with "the blessed company of all faithful people"; however convinced a few of our churchmen and women may be of the value of our contribution to community life, it is impossible for any red-blooded missionary to avoid a certain irritable sense of impotence in so unequal a situation.

A tougher problem than any of those already mentioned is that of parochialism and party spirit within the mission. A few plain words here will, I hope, prove helpful. So long as a mission

(Continued on page 206)

Llewellyn's

Philadelphia's Standard

DRUG STORE

*For 65 Years Leaders in the
Drug Business*

1518 Chestnut Street

Lupton Steel Windows

for

BANKS
APARTMENTS
HOSPITALS
RESIDENCES
OFFICES and
INDUSTRIAL BUILDINGS

Literature on Request

David Lupton's Sons Co.
Allegheny Ave. & Tulip St.
Philadelphia



Furs of the Better Grade

Theo. F. Siefert
and 1426 Walnut St.
1730 Chestnut St.

Embick's

W. H. Embick
G. G. Embick
H. B. Embick
B. W. Embick
Frank Embick

"for things worth while"

Suits

Hats

Coats

Dresses

Children's

Wear

Men's and

Women's

Tailoring

1618-20 Chestnut St.



**SUPPLEE
ICE CREAM**

"notice the flavor"

One Organization
Behind Both

SUPPLEE-WILLS-JONES

The Baldwin Locomotive Works Philadelphia

Locomotives for all Classes of Service

(Continued from page 204)

suffers from the taint of inferiority, it is almost certain to be infected by the poison of parochialism. The mission and the missionary that do not have to contend with this symptom of spiritual sickness are happy almost beyond belief and should pass their cure on to others that all may "stoop down and drink and live."

There is imperative need in our time that we study afresh the first seven chapters of St. Paul's First Epistle to the Corinthians with their central challenge, "Is Christ Divided?" This challenge is hurled by the doughty Apostle at all the parties who, in contending for some temporary advantage, betray the Lord who suffered that all might be one. He promised His church the gift of the Spirit, the spirit of revelation, who should lead us into all truth and freedom. He took an enormous risk in so doing, but He took it nevertheless, and, in the maturer days of the Church yet to come, we shall see that, revolutionary though it was, it is the most constructive of all the principles fermenting in the catholic mind and gradually shaping the destinies of Christian civilization. This is the only cure of the party spirit and of a good deal else in the impasse into which the Church has drifted, from which deliverance must be sought by prayer and reconstruction under the guidance of the Spirit, the mind of Christ.

There are, of course, a good many other minor problems for the mission and the missionary to face, growing out of those mentioned. The missionary's wife and children could unfold a tale that would shock the Church were they less modest, for the real tragedy of the situation, as one of our Bishop's has said, is enacted behind the closed doors of our rectories, where the paradox of gentle people living on an income less than that paid to a bricklayer is daily enacted, and their sons and daughters are denied the college training their abilities entitle them to, because the salaries paid barely cover current expenses. But of all this you hear nothing and never will. The crude fact, however, remains, namely, that no man, whether he be engaged in spiritual or any other kind of work, does his best if he labors under a financial deficit.

Many a missionary has honestly confessed that had he known what was coming when he gave himself to the Church, which, while accumulating much spiritual fruit, has gathered great wealth as well, it would have been his duty, in justice to his wife and children, to draw back. A celibate clergy is the only kind that is equal to the present distress. You may still recruit from the ranks of the well-to-do. That would be fine, other

things being equal. But there is great danger, as the history of the Church proves, from an "aristocratic" ministry. Spiritualizing the democracy will probably not come about that way.

Up in New England they used to ask the trembling candidate for church membership, "are you willing to be damned for the glory of God?" Such a question, shocking as it is to our ears, and still more shocking to our faith in a God of justice and benevolence, is no harder to answer honestly than the question which the missionary must face: are you prepared to meet the problems of your vocation in comparative poverty, to look forward to an old age with little to support you but a pension hardly adequate to keep body and soul together?

These problems are shared and, as far as possible, met by the General Church; they are its burden. But the burden of this article would be missed by the reader if it does not bring him face to face with the question: has not the time come to revise our domestic missionary policy? to survey the whole Diocesan field, to retrench and reform, not to retreat, to develop strategic centers and equip them adequately with men and money, to return to the primitive practice and set the *home* mission first, the foreign next, "to begin at Jerusalem," and thence expand to the contiguous territory? That seems to have been the obvious method of the Apostles in carrying the message of the Cross to men. Should it not also be ours. The call is shaping itself in this way. On with the survey? Educate! Teach! Train!

FOLLOW THE FLAG



Frank F. Mathers

*Largest Individual
Distributor of*

COAL

**10th and Washington Ave.
52d below Baltimore Ave.**

Walnut 6438

Woodland 0478

THE BINDER Bldg.

LADIES keep in touch with
the changing style of
BOBBED HAIR
4th Floor

Ladies' and Children's All Hair Cuts, 50c.
All Original Binder Hair Cutters

BINDER BLDG., 35 S. 13th St.

**The
Stewart & Steen Co.
ENGRAVERS**

420 Sansom Street, Philadelphia, Pa.

Wedding Invitations
Announcements
Teas and Reception Invitations
At Home, Reception and Visiting Cards
Fine Social Stationery
Monograms and Address Dies
Christmas and New Year
Greeting Cards

N. R. MACGREGOR

D. R. MACGREGOR

D. R. MACGREGOR SONS

Painters

**1628 VINE STREET
PHILADELPHIA, PA.**

Particular attention given to Interior
Decorations

**F. B. DAVIS & SON, Inc.
BUILDING
CONTRACTORS**

Industrial Buildings Institutional Buildings
Fine Residences

240 N. Sixteenth Street, Phila.



**Burpee's
Seeds
Grow**

BURPEE'S ANNUAL
tells the plain truth
about The Best Seeds That
Grow. It describes the
Burpee Quality Seeds. If
you are interested in gard-
ening, Burpee's Annual
will be mailed to you free.

FREE SAMPLE—Write for a
free copy of Burpee's Annual, look
through it, and select a regular 10¢
packet free, and we will mail it to you
postpaid. Write now for Burpee's Annual.

-----TEAR HERE-----

**W. ATLEE BURPEE CO. G-1
Seed Growers, Philadelphia**

Send me a free copy of Burpee's Annual,
together with a coupon order sheet.

Name.....

Address.....

MacDonald & Campbell

*Leading Specialists
In Men's Wear*

Clothing
Sports and Golf Suits
Evening Dress Clothes
Haberdashery
Custom Shirts
Riding Suits, Riding
Breeches
Motoring Apparel and
Accessories
Chauffeur's Outfits
Hats and Caps

1334-36 Chestnut Street

Bell Phone, Filbert 3692



Our new quarters are within shout-
ing distance of City Hall and as close
to you as your telephone

Remember our NEW Phone Numbers

FRANKLIN

Photo-Engraving House

Bell, Spruce 10038-10039

Keystone, Race 2567

1304 ARCH STREET

J. J. HABERMEHL'S SONS

Florists

Bellevue-Stratford

Ritz-Carlton

Diamond and 22nd Streets

PHILADELPHIA

McCown & Co.

INVESTMENT BANKERS

Offer Complete Investment Service
including

Purchase and sale of securities, both
listed and unlisted.

Statistical information and market quo-
tations on listed and unlisted Bonds
and Stocks.

Offerings of suitable investments in
Railroad, Municipal, Public Utility
and Industrial Securities.

FRANKLIN TRUST BUILDING

(Second Floor)

Chestnut and Fifteenth St.

MEMBERS OF THE PHILADELPHIA STOCK EXCHANGE

Direct Private Telephone to New York

RECIPROCAL AUTOMOBILE INSURANCE

Good Will—

If the Pennsylvania In-
demnity Exchange owes
its remarkable success
to one single factor more
than another, it is to the
good will of its policy-
holders. A high per-
centage of the new busi-
ness written annually
results from their en-
thusiastic endorsement
of the Exchange to other
motor car owners.

Pennsylvania Indemnity Exchange

BROAD STREET AND SOUTH PENN SQUARE
PHILADELPHIA

Complete coverage for Passenger and Commercial cars

Memorials

West Point Military Chapel
All the Windows
Graduate College, Princeton, N. J.
Greenwood Cemetery Chapel
All the windows
Holy Trinity, Philadelphia
The Crucifixion

The Willet Studios

226 South 11th Street, Below Walnut
Philadelphia, Pa.

Church Memorials

In Mosaic, Marble, etc.

Stained Glass Windows

Mural Decorations

The beautiful colors used by the old
master in stained glass have been
reproduced in our

Historical Windows
Washington Memorial Chapel
Valley Forge, Pa.



The D'Ascenzo Studios

1604 SUMMER STREET
PHILADELPHIA, PA.

JOHN WILLIAMS COAL

25th and Dauphin Sts.

Dollard & Company Hairdressers

Trading with Gentlefolk since 1838.

Hair Goods, Toupees, etc.
Hair Cutting, Chiropody
Manufacture Herbanium Extract
Hair Tonic and Regenerative
and Sulphur Creams

LODER BUILDING

N. E. Corner Sixteenth and
Chestnut Streets
Entrance on Sixteenth Street



ESTABLISHED 1822

R. R. Bringhurst Co. Inc. Funeral Directors

Spruce 5690

1924 Arch Street

PENNSYLVANIA MILITARY COLLEGE

One Hundred
and Three Years of
Service

Separate
Preparatory
Department

GENERAL
CHARLES E. HYATT

Box 177

CHESTER, PA.

CHURCH VESTMENTS

Cassocks, Surplices, Stoles

EMBROIDERIES

Silks, Cloths, Fringes

CLERICAL SUITS

Hats, Rabats, Collars

COX SONS & VINING

131-133 E. 23d St., New York



The Ellwood Potts Studios

5438 MARKET ST., Philadelphia, Pa.

A group of artist workers, skilled in
the crafts of Painted and Leaded
Glass for the Church, under the
direction of Ellwood Potts.

*Designing and producing work of an
Individual character*

Those interested are cordially invited to visit
the Studios and view the work in the course of
construction.

Charles R. Harrison & Co.

STATIONERS

PRINTERS

ENGRAVERS

132 So. 15th Street - Philadelphia, Pa.

CLOUD TOILET PREPARATIONS



If you have a good complexion,
massage helps to keep it so; if a bad
one, it will yield under the magic
touch of Cloud's Antoinette Cleans-
ing Cream. Send for FREE samples
of Cleansing Cream and also our
Le Perle Face Powder.

THE CLOUD LABORATORY, Philadelphia, Pa.

The Children of Pennsylvania

What shall be done for children who are homeless, neglected and
destitute through sickness, death, vice or desertion of their parents? Someone
must care for these little ones. The CHILDREN'S AID SOCIETY of Penn-
sylvania, Inc., founded over forty years ago, is now doing this work for approx-
imately 2,000 children.

The Children's Aid Society is providing individual care and protection for
such children through a series of carefully selected family boarding homes.
Through a staff of trained visitors and through school and church reports, the
Society knows of the progress and development of each child. Special depart-
ments for the care of older boys and girls are maintained and the Society also
conducts a large home finding work.

County branch offices are established at Towanda, Williamsport, Reading,
Norristown, Easton, Media and Lancaster. Our County Agency Department
will be glad to answer questions about the organization and extension of this
work in various counties in Eastern and Central Pennsylvania.

The Society receives children without restriction as to race, creed or color,
caring for them with due regard to their religious faith. Surely each one will
want to share the responsibility of providing for them. Homes wanted for
children.

Requests Solicited

CHILDREN'S AID SOCIETY OF PENNSYLVANIA

311 South Juniper Street - - Social Service Building
Philadelphia

Member, Welfare Federation of Philadelphia.

The Episcopal Academy

(Founded 1785)

City Line and Berwick Road
Overbrook, Penna.

A Country Day School which provides an excellent environment for growing boys for eight hours of the day.

Possesses splendid equipment of five buildings and twenty-two acres of ground.

Prepares for all colleges and technical schools.

The Lower School for boys aged seven to twelve offers them many advantages ordinarily reserved for older boys.

GREVILLE HASLAM
Headmaster

CHESTNUT HILL Academy

A school for boys, located in the country, 11 miles north of Philadelphia. Full preparation for college entrance. Boarding department limited. Small classes. Complete athletic equipment. Athletic fields. Gymnasium, 80-ft. swimming pool. Recreation building containing indoor tennis court and baseball cage. 40 tennis courts available. Athletic training required for every boy. Horseback riding.

T. R. HYDE, M.A. (Yale University)
Headmaster
Box 15, Chestnut Hill Academy
Chestnut Hill, Pa.

Montgomery School

THE COUNTRY DAY SCHOOL
FOR BOYS

Wynnewood, Penna.

REV. GIBSON BELL, Headmaster

FRIENDS' SELECT SCHOOL

FOR BOYS AND GIRLS

The Parkway and Seventeenth Street
Philadelphia

Aims to combine the wisdom and experience of the past with the best in progressive ideals and practice. All grades from Sub-Primary through High School.

Catalogues on request

WALTER W. HAVILAND, Principal

St. Luke's School

Wayne Pennsylvania

The School was founded at Fox Chase in 1863 as "Ury House School." It was removed by the present Headmaster to Bustleton in 1884 and renamed "St. Luke's School." In 1902 thirty acres were purchased near Wayne for its permanent home.

Miss Wharton's School

1716 PINE STREET

Course covers the first eight years of school work, for girls.

Boys are received in the first three classes.
Classes for Religious Instruction.

FRIENDS' CENTRAL SCHOOL SYSTEM

Supervised by a
Committee of Friends

EIGHTY-FIRST YEAR

Thorough College Preparatory
and General Courses
Complete Modern Equipment

Write for Year Book or Phone Spruce 2834

BARCLAY L. JONES, Ph.D.
Principal

15th and Race Sts., Philadelphia

Friends' Elementary School, 15th and Race Streets.

Friends' West Philadelphia School, 35th and Lancaster Avenue.

Friends' Germantown School, Greene Street above School Lane.

Peirce School

Courses of study (college-grade) preparing young men and young women for the responsibilities of business life:

Sixtieth Annual Catalogue upon application.

PEIRCE SCHOOL OF BUSINESS ADMINISTRATION

Pine Street, West of Broad
PHILADELPHIA

St. Stephen's College

A Church College of Arts and Letters with four years' work leading to the degree of B.A. It meets the highest standards of scholarship set by the Middle States College Association and features inexpensiveness of living, intimate personal companionship of professors and students, and sincerity.

The fees are: For tuition, \$250 a year; for a room, furnished and heated, \$125 a year; for board in hall, \$225 a year; a total of \$600.

The College is equipped for teaching men who, after graduation, are going into business or into postgraduate schools of medicine, law, theology, journalism, or into classical, social or literary research.

Address **BERNARD IDDIGS BELL, President**
ANNANDALE-ON-HUDSON, N. Y.
(Railway Station: Barrytown)

BORDENTOWN Military Institute

Thorough preparation for college or business. Efficient faculty, small classes, individual attention. Boys taught how to study. Supervised athletics. 40th year. For catalogue, address

Col. T. D. Landon
Principal and Commandant
Drawer C41
Bordentown-on-the-Delaware, N. J.

HARCUM SCHOOL FOR GIRLS



Thorough college preparation; or special study. Music, Art. New building, large grounds. Athletics, riding. Mrs. E. H. Harcum, B.L., Head of School; Mrs. L. M. Willis, B.P., Principal.

Box V, Bryn Mawr, Pa.

Insurance

One of our Specialties: "Financing
your Real Estate"

LEWIS A. TAULANE

(C. William Spiess)

Real Estate in All Its Branches
916 WALNUT STREET

Come visit us in our new building

Mortgage Loans of all kinds negotiated

Notary Public Commissioner of Deeds
for New Jersey

ESTABLISHED 1837

INCORPORATED 1919

ROBERT SHOEMAKER & CO., Inc.

Wholesale Druggists

Manufacturers of
Pure Powdered Drugs and Spices

N. E. Cor. Fourth and Race Streets
Philadelphia

ESTABLISHED 1840

OVER 81 YEARS OF GOOD PAINTING

INTERIOR

Painting and Decorating

FINE PAPER HANGING

Bell Telephone, Lombard 5772

F. A. BLACK & SON

FRANCIS F. BLACK

711 LOCUST STREET

(West of Washington Square)

PHILADELPHIA, PA.

WILLIAM B. MARGERUM

GENERAL VICTUALER

Dealer in the Finest Quality

BEEF, MUTTON, LAMB, VEAL
HAMS, BACON, LARD, TONGUES

And Provisions in General

THE STANDARD HOUSE FOR THE
CHOICEST THE MARKET PRODUCES

STALLS, 1000 to 1020 Tenth Avenue
913 to 921 Ninth Avenue

OFFICE, 28 to 35 Avenue A

READING TERMINAL MARKET

12th and Arch Sts., Philadelphia

Telephone Connections

Bell, 2702 Filbert, 2703 Filbert

Keystone, 258 Race

Conveyancing

**Your Surety
of Purity****H. W. DERBY**

EXCLUSIVELY

WOMEN'S SHOES
AND HOSIERY

1214 Walnut St. - Philadelphia

Formerly 121 South 13th Street

Established in 1845

At 317-319 Walnut Street

JAMES MORONEY**Sacramental
Wines**

205 South 13th Street

PHILADELPHIA, PA.

Telephone, Spruce 8698

BOLES & WESTWOOD
Members Phila. Stock Exchange

**INVESTMENT
SECURITIES**

Packard Bldg, Philadelphia
PHONE: RITTENHOUSE 2496

FRENCH'S

"QUALITY FIRST"

Paints and Varnishes

Owners specifying French's Paints and
Varnishes are securing the best.
We are in a position to fill the wants
of the most exacting.

Consult us when you are in the market.
SAMUEL H. FRENCH & CO.
Established 1844 Incorporated 1920
PHILADELPHIA, PA., U. S. A.

Whitman's
Luncheon

Candies Afternoon Tea

Society finds Whitman's such a valuable
adjunct to its many activities that our serv-
ice is an established factor in Philadel-
phia's social life.

Open in the evening until eleven-thirty
for soda and for candies

TRADE MARK **NICE** REG. U.S.A.

The name to go by when you go to buy

**Varnishes, Paints
Stains, Enamels**

They Are Quality Products
Through and Through

Ask for Color Cards and our free booklet
"Paint Pointers"

EUGENE E. NICE CO.

Philadelphia, Pa.

Camden, N. J.

Commonwealth Casualty Company

*Philadelphia's Oldest
Casualty Company*

210-212 SOUTH FIFTH STREET

ACCIDENT and HEALTH INSURANCE
AUTOMOBILE and TEAMS
INSURANCE

NO OTHER LINES
BEST POLICIES LOWEST RATES
UP-TO-THE-MINUTE SERVICE

We solicit your business

CONSTANTLY INCREASING BUSINESS
and FINANCIAL STRENGTH

HENRY C. STEWART
President

E. W. COOK
Vice-Pres. and Gen. Mgr.

CLARENCE L. HARPER

ARTHUR PECK

HARPER & TURNER

Investment Bankers

1000-12 Stock Exchange Building

*Members of Philadelphia Stock Exchange
Private telephone and telegraph wires to New York*

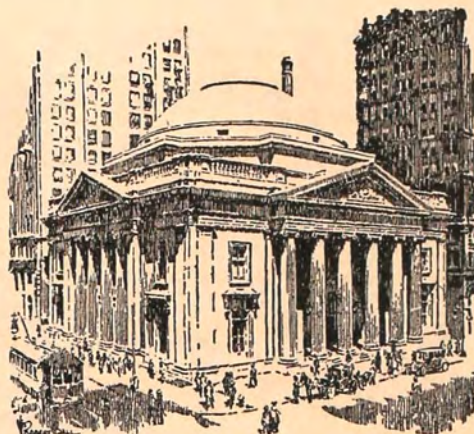


The service we render ^{does not} begin and end in selling securities to or for our customers.

We deem it an obligation to review their holdings at least once a year. We make comments or suggestions where circumstances appear to warrant and give present quotations on each security.

We highly value the opportunity of rendering this particular service.

Chartered 1836



Protect Your Valuables

A SAFE DEPOSIT BOX in this Company's vault may be rented for \$5.00 a year and up.

Surely there are few better or more economical ways of insuring the safety of your important papers, jewels, securities and other valuables.

Some of the many advantages in using this Company's safe deposit facilities are:

Courteous attendants.

A central location.

Large rest and writing room for ladies.

More than 100 individual rooms in which the box renter may go over papers in private.

Two large armor-plate vaults containing various sizes of safe deposit boxes.

Deed vault where insurance policies, deeds, mortgages and other recorded papers may be filed.

Silver vault for storage of chests, trunks, pictures and large articles of value.

Automobile for delivery of valuables to and from vaults.

Access to boxes may be had at any time between 9 A. M. and 4 P. M., excepting holidays and Saturdays. On Saturday the vaults close at 12:30.

Inspection of the Safe Deposit Department is cordially invited.

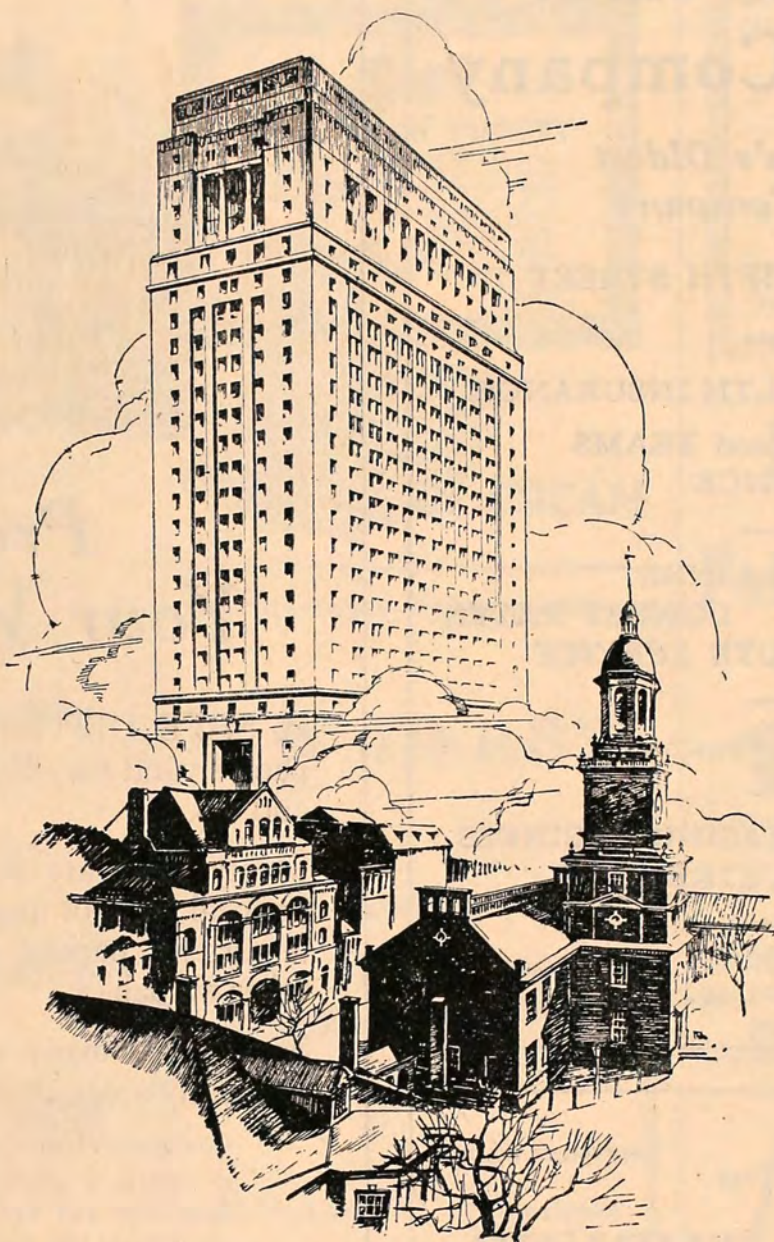
GIRARD TRUST COMPANY

BROAD AND CHESTNUT STREETS, PHILADELPHIA

EFFINGHAM B. MORRIS, President

Capital and Surplus
\$10,000,000

Member Federal
Reserve System



THE 112th year of this Company's financial service to the community will be emphasized by the removal of its main office to new quarters in the Packard Building at the southeast corner of 15th and Chestnut Streets. These offices will be as completely and perfectly appointed in equipment and arrangement as modern engineering, architectural and designing skill can make possible.

The building in which this office is to be located will be the highest office building in Philadelphia, with twenty-four stories above grade and basement and sub-basement below. The Pennsylvania Company for Insurances on Lives and Granting Annuities has leased and will occupy the entire ground floor, mezzanine and second floor, as well as all the available space in the basement and sub-basement, together with the twenty-fourth floor, where will be located the Board room and dining rooms for officers and employees.

THE PENNSYLVANIA COMPANY

For Insurances on Lives and Granting Annuities

TRUST AND SAFE DEPOSIT COMPANY

PACKARD BLDG.
15th and Chestnut Sts.

CHARTERED
1812

517 Chestnut Street
Philadelphia